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PRESENTED BY

Human Engineering

or

Psychology Simplified for
Vocational Efficiency

by

PROF. GEORGE W. SAVORY

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GIFT
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"I!" "I!" "I!" "I!"——do you know him?

"Gnowthi scauton"—know thyself!

"Know then thyself;
Presume not God to scan;
The greatest study of mankind is Man."

"Oh! wad some power the giftie gie us
To see oursel's as ithers see us!"—Burns.

"God hath written the history of every man upon his
skull."—Zendavester.

"Appearances do not deceive us; it is our untrained eyes
that fail to read what really appears."

"Human character cannot be concealed. If you sit, you
show character; if you act, you show character; if you sleep,
you show it."—Emerson.

"The fault, dear Brutus, is not in our stars, but in our-
selves, that we are underlings."—Shakespeare.

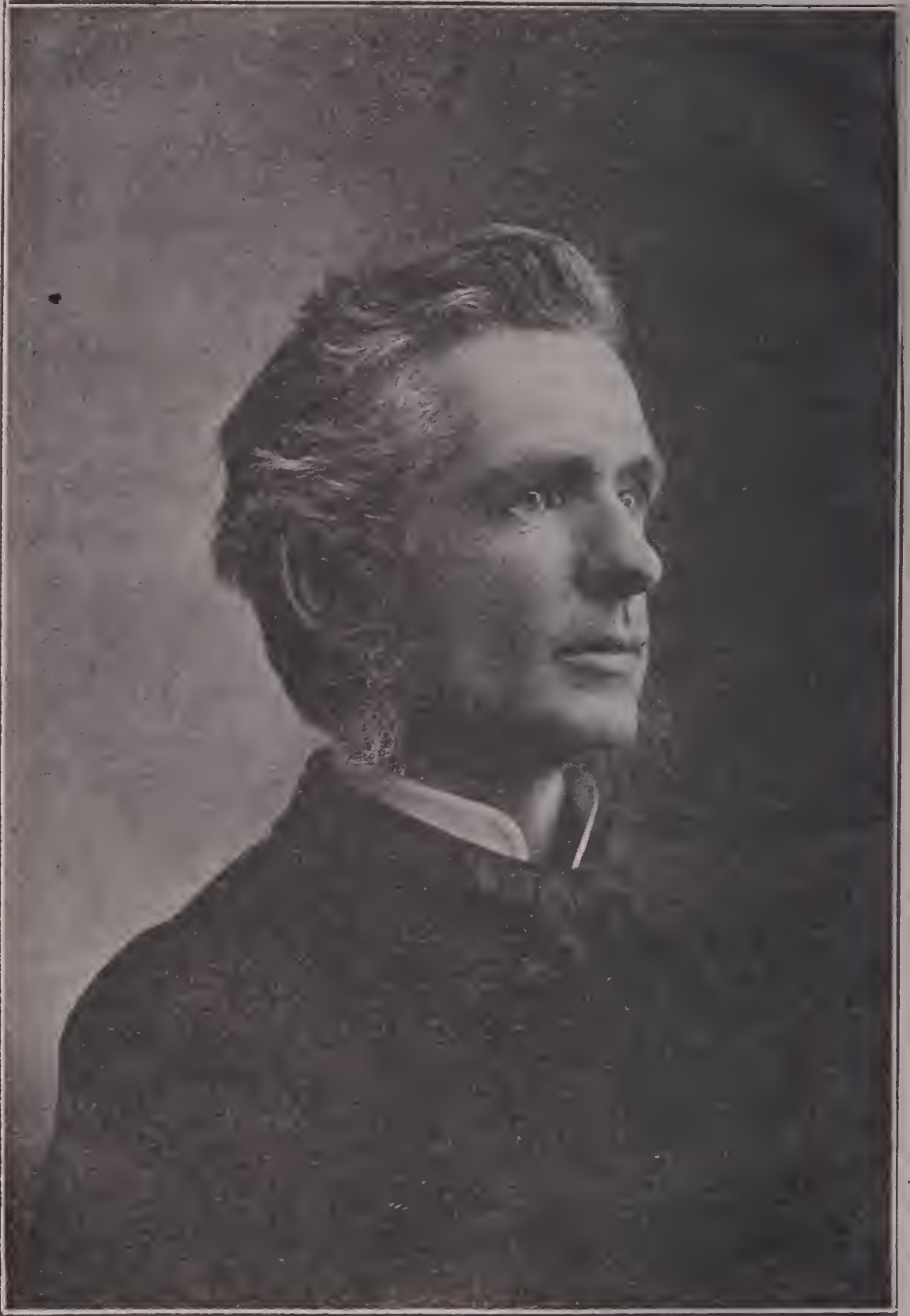
"Divide and conquer!" By man's desire thus leading,
Arousing no resistance—his "dog" asleep!—
For then, quite happy, with but a moment's pleading,
He takes your "plunge," and finds it none too deep.

Yoursel divide to conquer, "reserves" restraining—
One "scouting party" enough to shrewdly "kill!"—
Your stouter forces, expectant wait, refraining
From even blast of bugle—Triumphant Will!

RIVERS OF LIVING WATER

"There be some hearts like wells,
green-mossed and deep
As summer ever saw,
And cool their water is, and sweet,
Yet you must come to draw.
Silent they rest in calm content,
And not unsought will give.
They can be quiet with their wealth unspent,
So self-contained they live."

"And there be some like springs that *burst*
To follow dusty ways,
And run with *offered* cup to quench his thirst
Where the tired traveler strays.
They never *ask* the meadows if they want
What is their *joy* to give,
Unasked, *their life* to other life they grant,
So *self-bestowed* they live."



G. W. SAVORY (AT 40)

KEY TO THIS BOOK.

There are no bad boys!—only misdirected energy of boys wrongly “educated.”

Nearly all boys and men are somnambulists, walking in their sleep—dissatisfied and unsuccessful because dazed, confused, slaves of indecision—and they are more to be pitied than blamed, needing someone to awaken them to their possibilities and the true purposes of life.

Sometimes a good wife does this for a man—releasing him from that prison “Latent Talent,” or tomb of doubt, inertia and vacillation—arousing and inspiring him to accomplish what he could never have done alone. (Read Appleton’s poem, “The Woman Who Understands.”) This book will open the eyes of all who carefully weigh its plain directions for cultivation and restraint, after first deciding what definite faculties of their mind (or what specific organs of the brain) need to be cultivated or restrained.

Analyze your mentality, admit your weakness honestly, definitely, and you can then begin intelligently to make your character like “The One Hoss Shay”—so built that “it couldn’t break down.” Every man is like a chain or fort or automobile—only so strong as its weakest spot—and it is not being “fussy” to treat your mind with as much care and common sense as you apply to your machine.

Railroad engineers must know all the parts of a locomotive and their uses, conditions, possibilities, powers and limitations. They must understand how to handle each part skilfully to develop utmost power without risk of overstrain, injury, breakdown—possible death.

Human machinery—at least a man’s brain—is far more delicate and complicated than any locomotive, automobile, flying machine or radio outfit. As this is aviation age and every boy has a balloon in his head (aspiration), everybody ought to know something of practical psychology or the laws of the mind. That balloon is commonly tied down to the earth by sense desires and fails to lift the boy to attain his high ambition.

The human engineer, alas! receives very little training for the difficult task entrusted to him, though a life-time of success and happiness, or failure and perhaps wreckage and misery for others as well as himself, depends upon a proper training.

Schools and colleges pour into the minds of young people much valuable information, but unless their work is understood to be a sharpening of mental tools—mainly instruction but not real education (e-duco, to call out)—the graduate may finish the best course of study with only mental dyspepsia as his preparation for life-work—a glutton for books, but his thought-muscles too fat and flabby for any vigorous service. Some men refuse to employ college gradu-



Section of Brain—cerebellum, or little back brain, contrasted with cerebrum; both built like a fan, all fibers radiating from medulla oblongata.

ates. Many most successful men never had much “schooling,” but they all had to train themselves, “by a rigid course of self-discipline” as Luther Burbank testifies to this human engineering.

“It is good for a man to compel himself!” exclaims Swedenborg. But when you resolve to stop some bad habit, or learn some new and better way of living, then you generally discover how weak you are, and perhaps give up discouraged and drift along as before.

“At thirty man suspects himself a fool;
At forty knows it, and reforms his plan;
At fifty chides his infamous delay;
In all the magnanimity of thought
Resolves and reresolves; then dies the same!”

To compel himself is almost as difficult for most men as “lifting himself by his boot-straps,” because he goes at it blindly and soon neglects even the best New-year resolutions. Prayer has often accomplished miracles of reform, but sometimes has made fanatics or hypocrites, proud of their piety, because lacking any correct knowledge of the soul—one devil driven out but seven devils returning to the mind that has been reformed. (Mat. 12:43). Only by self-analysis can full self-conquest and self-control be gained.

When a man can once see it to be true that his mind *and* brain are divided up into different departments and sections

as distinct from each other as his fingers and toes or heart and lungs, he *then comes into full possession of himself*, assumes his rightful sovereignty, and can then take hold intelligently to manage, direct or command each part or member of his mental kingdom, and do it with a certainty of success. His mind or brain then seems to him like a menagerie of all species of animals, and his real self, his true manhood, steps forward boldly and bravely to show how easily he can compel and train each one of those impulses—yet always looking to the Lord for power to rule.

No carpenter throws his tool-chest at a pile of lumber, and then expects to see a house go up! He selects saw or plane, bit or chisel, according to the need of each step in the process. Thus should every brain worker select different *mental tools* for each specific task. He ought not to expect success when he bungles the work by wholesale attacks—like the scatter-fire of a shotgun in place of the needed rifle. Many a public speaker cuts off boards very laboriously and awkwardly by pounding a chisel, never learning to use his mental saw.

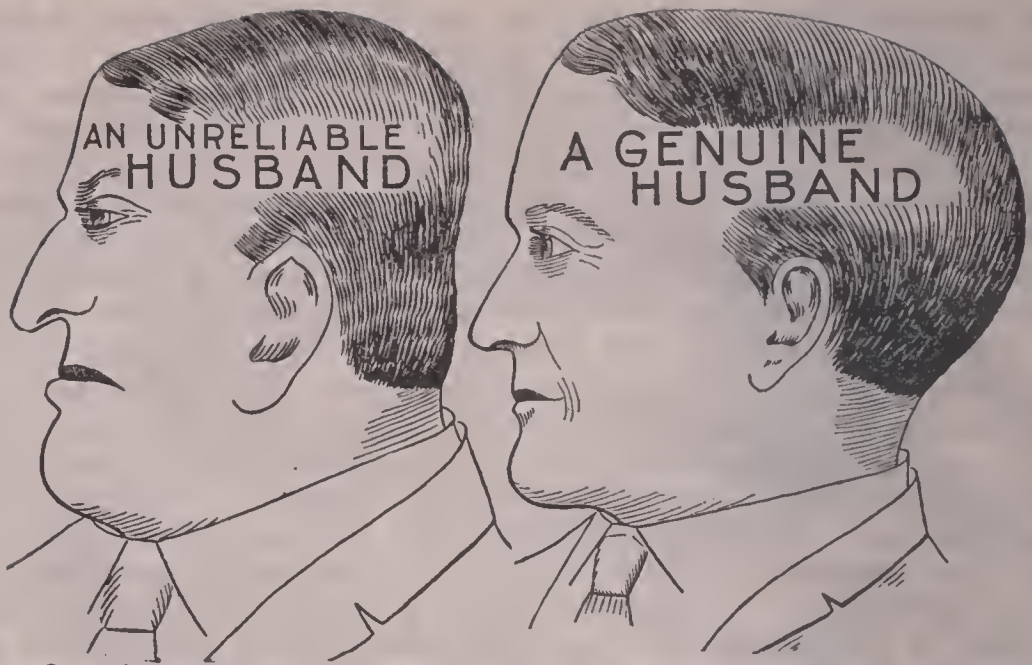
The schools and colleges furnish much valuable instruction, but most of their teaching (I repeat) is not true education (*e-duco*, to call out). It is merely a pouring-in process, training the mental powers (the brain, like a phonograph record) to grasp and retain knowledge, but only incidentally calling forth those powers in practical service—except somewhat in writing, oratory and manual training.

Much latent talent is never even discovered. A very large proportion of mental power lies forever dormant—"nine-tenths of the brain cells never called into action," one scientist declares. Hence this "smart, nervous, strenuous generation" are all somnambulists!—only one-tenth awake—and our spasmodic, panicky "drives" are as misdirected as a hen with her head cut off!

By the psycho-analysis here proposed it is easy to search out and arouse those dormant parts of the brain, directing all energies scientifically for complete success.

"Bone-head!" is a slangy exclamation, but it is also a scientific description of one who uses only as small a part of his brain as he does of words in the dictionary. "Nature abhors a vacuum," and therefore puts her thumb on every soft spot (or unused organ of the brain), and makes a permanent depression in the skull. If, however, the skull has grown so old and hard as to resist her pressure, she will then gradually deposit bone material to fill the space formerly occupied by the throbbing brain. I have studied one skull that was half an inch thick except in a few spots where it was thin as paper—proving its owner insane.

Instead of insanity offering any serious obstacle to this young science, it gives many strong proofs that the various kinds of thinking are carried on in *different sections* of the "thinking box" or cranium. It also points to the exact loca-



One is proof against fascination of "dashing widow." Other can't be trusted, has "great Mormon hollow" in back of head—argues "Variety is the spice of life."

tion of each organ whose inflammation or fever produces such erratic impulses—seen best in monomaniacs.

Size indicates power, if other conditions are equal—size of the head, and also size of each section or organ or group of organs. Proof has been given in many a lecture and book that the brain is made up of many different organs or mental tools. Even this little book will enable a ten-year-old child to find the location of most of the important organs, after some practice. Choose bald heads or peculiar people for first tests.

Objections to this study of skull formation have been very numerous, and there are serious difficulties yet to be considered and surmounted. But most of them have been explained many times and fully met, though the objector seldom can be induced to read anything which might prove him wrong. Ridicule and contempt by such objectors may be applauded as triumph, but they merely show how easy it is to sit in "the seat of the scornful." Instead of their "snapshot" judgement: "You can't fool me! I'm not gullible," they generally ought to admit that their unbalanced brains are ruled by suspicion and obstinacy—balky mules!

Very few objectors ever read a single treatise written from the phrenological standpoint. But all real investigators are hereby challenged to search for truth in Dr. Hollander's "Mental Functions of the Brain" and "In Search of a Soul," Dr. J. T. Miller's "Character Analysis," Prof. Combe's "Constitution of Man" (twenty editions published in U. S. and more in England), Alfred Russel Wallace's "Wonderful Century" (chapter on Phrenology), Spurzheim's "Phrenology," O. S. Fowler's "Human Science" (prized by many next to their Bible), Windsor's "Science of Character," and the

exhaustive treatise of the scientist, W. Mattieu Williams; "Vindication of Phrenology." (Of course there are difficulties not yet overcome, for we know very little about the brain even now, but these books frankly discuss these difficulties, admitting limitations.)

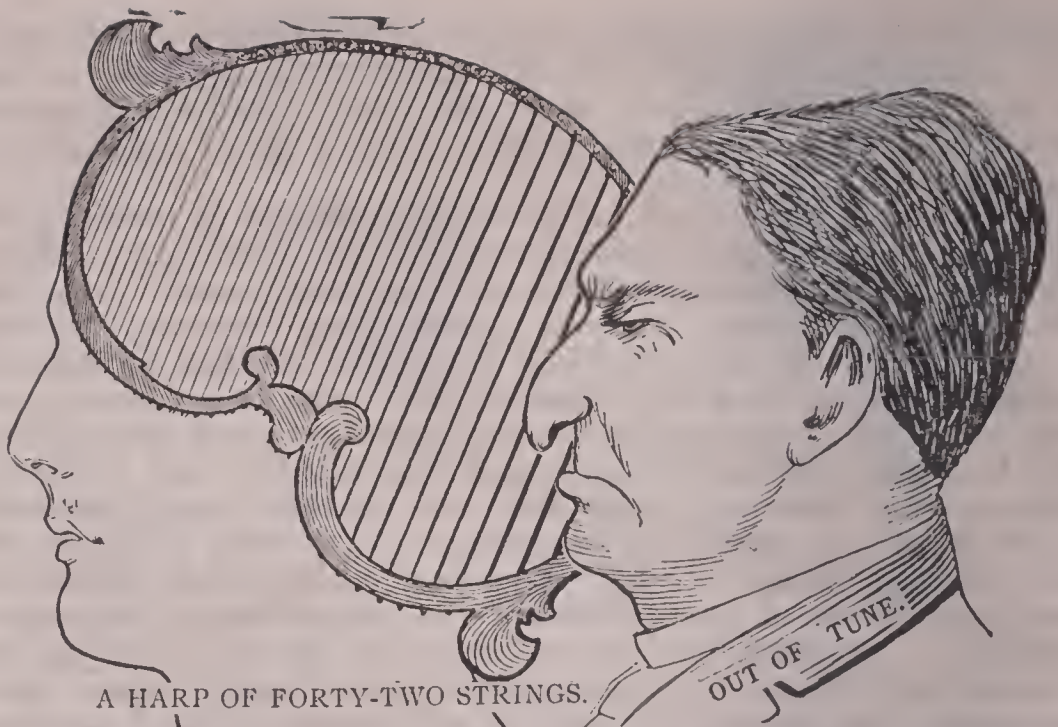
The world's ignorance of what life means is proven to every philosophic mind—not so much sin as ignorance almost universal, even somnambulistic—by our hurry-worry style of living—feeble health, nervous prostration, crowded insane asylums, early deaths, reckless accidents, failure in study, business and married life, quarrels over our competitive system (ancient, outgrown, wasteful, merciless, with its strikes and lockouts, yet worshipped and defended)—war between "classes and masses," war between nations, war between members of one family (who will not respect the freedom of each other)—divorces and "free-love" beastliness, suicides, murders, (even of the unborn!), the craze for excitement, stimulants, dancing, travel and constant change (roving or "wanderlust" instead of permanent home, steady labor, regular study and rearing a family in obedience to the first commandment of nature as well as Scripture: "Be fruitful and multiply and replenish the earth")—the craving for stimulants, narcotics, flesh-food and artificial sweets—all this "refined(?) sensuality" dwarfing the mind and branding upon the soul: "Arrested Development."

Our modern lawless nomads or "automobile gypsies" declare that the world owes them a living, and they hilariously collect it along their route from orchard, field or flock—though "swiping" would be most too hard labor for them, if they did not consider it "a good joke on the fool farmers!" (But Human Engineering will get only superficial investigation from that class of people—possibly a sentence snatched here and there.)

Years ought to be spent by all in thorough study of this Human Engineering, for it is practical character building and of eternal importance—based upon mental analysis and applied to each according to different individual needs—till everybody takes as great pride in the increasing skill and ease of brain-running as now in automobile-running or aeroplane-running. Mental Aviation would be a good name for Human Engineering, and this method of thinking does put a flying-machine into the brain—powerful wings of thought. This book is a "short cut" to the essentials of brain-analysis and brain-harnessing. It will make all who steadily practice its principles very expert mental aviators.

But who is this aviator, this Human Engineer? Here are some of the names: "I," Ego, Self, Personality, Individuality, Selfhood—the real being, the spiritual man, or soul, spirit, or mind. Consider the shortest—"I"—our shortest word, most frequently uttered of all words, but least understood.

Who is this "I"? Everybody says "I," when they should generally say "My." Then they wonder why they have so little success, hope, self-confidence, or self-control. The trouble is



This brain-analysis will tune you up, remove discord between desires, restore harmony, teach you to play best tunes upon your mental harp.

that they have accepted defeat by foolishly *identifying* themselves with a *single propensity*—declaring “I am mad,” “I am all discouraged,” or “I am desperately in love,” when that feeling is only one of their untrained impulses leaping up determined to rule or ruin—and then that inflamed fraction of the brain becomes a tyrant very quickly, their giant to crush them without any resistance being longer possible because of the self-deception. “The Devil gets them on the hip”—the red-devil of passion or the blue-devil of despondency and fear. They should learn (instead of that weak submission and slavery) to become animal trainers, compelling every wild impulse to fall in line as an obedient and helpful member of their peaceful and harmonious mental menagerie.

Or call the human brain an electric motor run by a wireless current of power every instant from that invisible but Almighty Dynamo which we call God, Jehovah, or our Lord Jesus. “With Thee is the fountain of life!” To know this and feel constantly that what men blindly consider their own life is really not theirs at all, but that it is the Lord’s measureless life flowing through us every moment so abundantly as we give it opportunity—this it is to have each hour a happy one because filled with good thinking and helpful service—never asking whether people love or appreciate us, and hence never proud, vain, or self-conscious, and never, on the other hand, chagrined, angry or discouraged.

But differing from the stationary electric motor which runs with only occasional attention, the human motor, our brain, needs an expert and wideawake engineer to steadily regulate it, and as promptly adjust it to its whirling tasks or duties—

as an auto-driver turns his wheels and regulates the power for the bends of a steep, crooked, dangerous road. And that engineer—with the short name, “I”—must humbly submit to receive the most perfect training, if he expects to keep all parts of the complicated brain nicely balanced and the whole mental motor properly adjusted to its varied undertakings—receiving the full current of the Creator’s energy and applying it where and how it can do best work.

CHALLENGES

Everybody delights to watch others, and thus spell out or guess what may be their secret motives—especially when there seems to be an effort to conceal, mystify or deceive. All theaters are crowded by this great eagerness to study life instead of books—few today reading any books except novels.

Everybody is a phrenologist (in the true original sense of that word), a character reader, if even half alive—some accurate and reliable because careful observers, others bungling and easily deceived because dull, prejudiced, opinionated and not humble enough to learn from those shrewd students of Human Nature who have spent a life-time in its scientific investigation by inductive methods—as did Gall and Spurzheim.

This book comes challenging you to test its *brief*, condensed, cartooned principles and methods of knowing “what is in man”—yourself first and others because you have discovered your own weak and strong points—best methods of analyzing the different powers, of so regulating and harnessing your powers as to produce strongest character, and of so appealing to the peculiarities of others as to wonderfully increase your influence for all good schemes.

Test these methods. Do not accept fully nor reject scornfully till you know their value by many fair, honest and thorough trials upon people of well-known peculiarities. You may be one of those who have been so often mistaken in your first estimate of strangers that you declare: “You cannot tell anything about a man’s character!—much less a woman’s!” You ought instead to say that *you* cannot. It is hard to prove a negative, hard to prove even by your many failures that others are no better character readers than you are. Some credulous people of course go to the opposite extreme and feel sure they can read character and tell fortunes even by the lines in the hand (palmistry), or by finding out the exact position of the stars at the hour of birth (astrology). Far better believe that, than live a negative life—always objecting: “Tain’t so!” or “You can’t fool me!”

“And if pretention for a time deceive,
And prove me one too ready to believe,
Far less my shame, than if by stubborn act,
I brand as ‘lie’ some great colossal fact.”

But where those systems end, this cultural method begins its practical work—not fortune-telling but *fortune-making*. Not merely reading a man’s history on his skull—what has

been, is now and is likely always to be—but what can easily be done to remedy defects, and surely defeat any impending fate. *I will defy my stars!* “I will be master of my fate!” I will practice constantly those methods that others testify have enabled them to win success—practice daily and religiously for self-perfection, for highest usefulness.

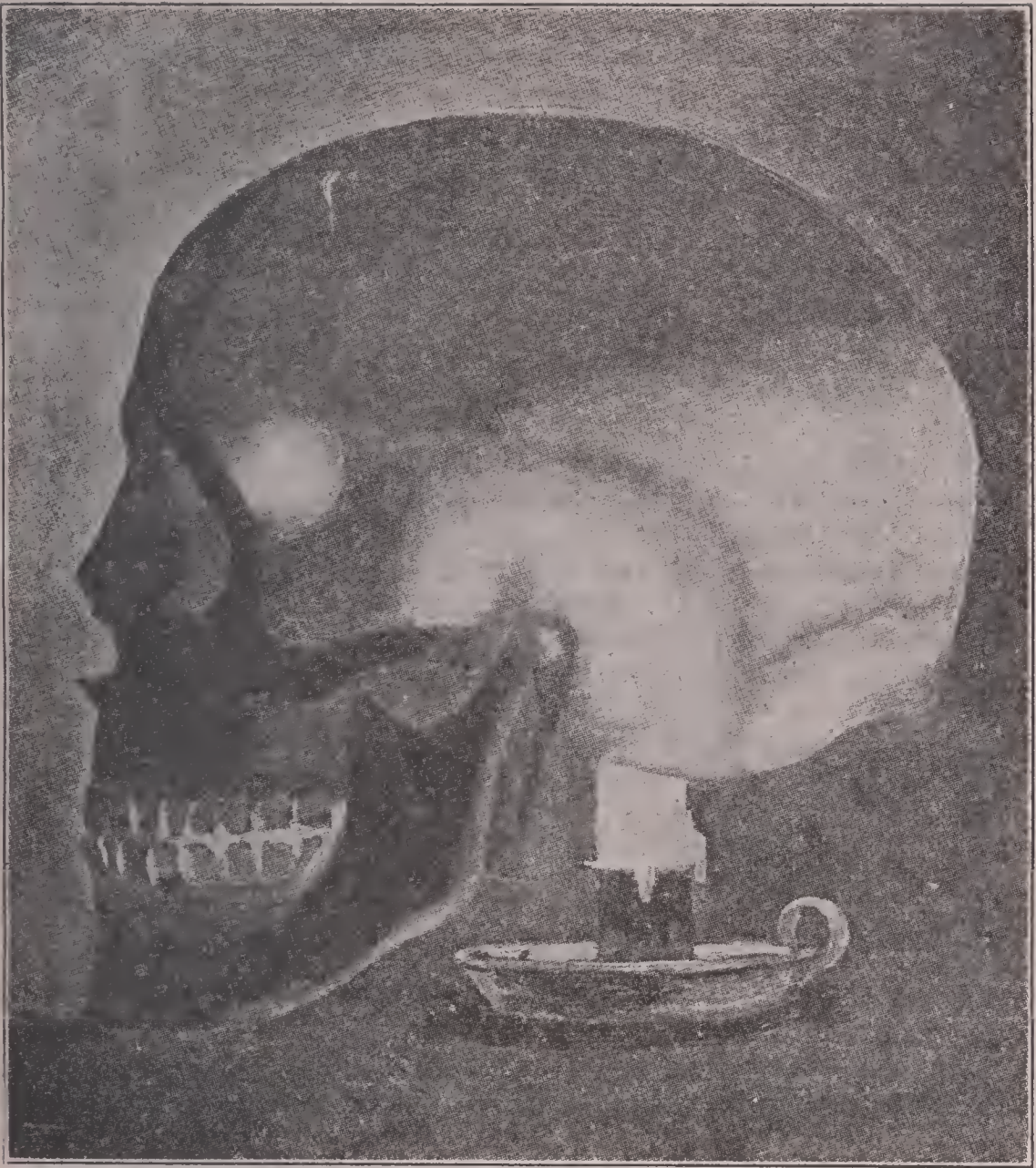
All admit (1) that a full forehead is found in deep thinkers, that the forehead is the intellectual lobe of the brain, and (2) that the backhead is the seat of domestic affections. Most people go with us further and believe (3) that the top of the head is the “meeting-house steeple,” the location of all religious proclivities. Many have noticed (4) that all murderers and pugilists have heads broad between the ears, and look there for brutality and even for energy in everybody. Fewer people have observed (5) the full crown as always a sign of a “born leader,” or “ruler among men”—or one who thinks he “knows it all.”

Challenges most kindly offered, most simple, most fascinating! Will you accept them and by trial know for yourself—by the “inductive method” of science, gathering facts from many individuals of peculiar character—whether or not character is revealed by such forms of skull? That was the method of original discovery, though it is still falsely asserted that Dr. Gall “assumed that different parts of the brain exercise different functions.” He assumed nothing! Not till he had spent thirty years in study of contrasts between skulls, and spent a fortune in gathering casts of prominent men and skulls of insane and criminals and of many animals, only then did he venture to give out his conclusions.

No man need accept those conclusions, unless convinced, but they will never be thrust aside by the contemptuous snort of any professor of modern “psychology,” who is himself half crazed by his own theories of mental philosophy—a mere fogbank to most of his students!—but who never condescended to read carefully one book on this localization of function.

If you care to be considered unprejudiced, fair minded and independent as an investigator or searcher after truth, do not take as final his quotation of authorities, nor my assertions that his “authorities” are “blind leaders of the blind.” Hunt up a pair of big calipers and begin—“just for fun”—to measure the diameter of everybody’s skull just above the ears. You and they will get many a laugh out of this “fad,” and you will soon be astonished to find that the average in men is six inches. When it falls below five and three-fourths, there is a weakling, lacking in energy and generally lazy. If above six and a half inches, look out! Generally he is a “bruiser,” very destructive, perhaps even murderous—unless restrained by large development of benevolence and conscientiousness.

Then compare domestic with intellectual lobe. If man or woman has a cranium which extends back as far as front from opening of ears, there will always be shown strong



This skull was defiantly sent up from rear of crowded church by an M. D. to prove nothing could be told of thought location. Nelson Sizer, accepting the test, put candle inside and soon wrote: "This is the skull of a young woman who died at about 22. Kind, obedient and intellectual till about 14, something then so paralyzed most of her brain that she became idiotic except in music, also violent and obscene—yet singing like a nightingale." Light part proved skull very thin; dark part "bone-head.")

Forcibly restrained by young men standing near door, after declaring "not worth while to pursue subject further," the doctor consented to read up (to be read by deacon who had read lecturer's opinion) the written description he had in his pocket. Differing only a year or two as to age, the doctor confessed his obstinate prejudice, and became an earnest advocate of the young science.

"Bonehead" is a scientific description. The brain builds its own skull to fit its thinking! Excessive vibration produces great heat which thins skull by rapid absorption. Thickening surely comes in any part where throbbing or palpitation is feeble—or else a hollow!

domestic affections—love of home and children, and probably of all friends especially of opposite sex. (Love of children is frequently perverted into mere love of dogs and parrots!) Make a few such tests, and you will become interested to study other groups—as discussed later.

SOME CHARACTER READERS

Even the babe in its cradle constantly studies its mother's face! From the creation man has longed to know more of "what is in man," has delighted to penetrate to the secret motive, often boasted of ability to read strangers "at sight"—even attempted to "lift himself by his boot-straps" mentally. Many, who perhaps read few if any books or papers, are indeed very shrewd character readers.

Yet self-knowledge is the rarest of attainments. You cannot take a photograph of a mountain when climbing its side! Solitude helps somewhat in providing a viewpoint, makes self-examination easier, but most people avoid being alone—afraid of themselves! Spend one whole day upon some lonely mountain-top, and see if it is not the most profitable day of the year or of all life. A long sickness often "brings a man to himself," leading to complete reconstruction of his ambitions and purposes, even after steady antagonism to any advice or appeal for such reform.

Unless you accept the standard of well-balanced character furnished by this broadest psycho-analysis, you are likely to hold so imperfect ideals—such crude and unsettled notions of what you want to be or become—that your opinion of others will be badly prejudiced, and you will make very foolish efforts to twist your friends out of all harmonious proportions—stretching them to fit your iron bedstead of Procrustes!—and your own character or mind will become more and more dwarfed and distorted, even to insanity or desperation and misanthropy.

Physiognomists have been numerous even from the days of Socrates. He was declared by one delineator to be a coarse, brutal fellow, inclined to drunkenness and sensuality. When his indignant friends protested that such was not his character, he declared the description correct, and said it was only by constant and rigid restraint that he kept himself from plunging into every evil.

The first man to study scientifically the shape of skulls as a means of reading character was Dr. Francois J. Gall, born in 1758 in Germany but of Italian parents named Gallo.

After spending thirty years and a fortune on this study—measuring thousands of heads, collecting skulls of animals and of criminals noted for peculiarities, making many plaster casts of the famous men of his day and studying the insane in asylums of Germany, Austria and France—he undertook a circuit of lecturing in Vienna, Berlin and other cities of that region, but met with great opposition—even forbidden to lecture in Vienna—"kicked out" by frightened ecclesiastics who regarded the whole scheme irreligious and blasphemous. He found some freedom in Paris, while pur-

suing his medical practice as a noted physician and anatomist, in spite of Napoleon's opposition and his suppression of the endorsement by Cuvier, the scientist, saying: "We'll have no more of that German heresy here!"

Dr. Gall was the first to properly dissect the human brain, tracing out its fibers from the medulla oblongata, when others were cutting it like a piece of cheese. This he did before audiences of medical men, and in honor of his discoveries one portion of the brain still bears his name.

Note well that this discovery of the location of these *thought-centers* was made by the *greatest anatomist of Europe* at that time, not by an ignorant guesser as some lying enemies assert—mad because condemned by the new science, or obstinately refusing to examine any system not endorsed by the "authorities" they blindly worship.

Dr. Spurzheim, one of Gall's pupils, became his partner, systematized the vast mass of facts which Gall had accumulated by the most rigid inductive method (assuming nothing) and named the system Phrenology—a good name (meaning knowledge or discourse about the mind), but now stolen and used as a cloak by fortune-tellers and therefore so despised as to be prohibited by heavy license fees in some cities. He brought this new psychology to this country in 1832—after establishing it fully in Scotland and somewhat in England and Ireland—and gave many lectures upon it in Boston and Harvard University, wearing himself out and dying suddenly from overwork. His anatomical proofs were very convincing and enthusiasm was great for the new science.

George Combe, a professor in Edinburgh University, at first a strong opponent, became one of the ablest supporters of the young science—after attending Spurzheim's lectures on the anatomy of the brain—published books about it—his "Constitution of Man" still a monument to his memory, many editions selling—and was the intimate and admired friend of Horace Mann, "the Father of our Public Schools," who would have had it taught in all schools, if conservatives had not so bitterly opposed all his new ideals and methods.

O. S. Fowler did most to bring the people in a popular way this new psychology and philosophy—assisted by his brother L. N., both graduates of Amherst College and aided by Henry Ward Beecher—and many today still cherish his books as next to the Bible in value. Fowler's large collection of skulls and casts is now preserved in the museum of his college.

When a boy I went sixty miles to visit him, and (though poor, frail and working my way for an education) I never regretted the cost of the chart he wrote out for me. In fact he begot me intellectually, doing me more good than all my teachers by showing me how to think independently and handle my faculties in a scientific manner. Afterward I graduated from the American Institute of Phrenology in New York City (Fowler's), which was founded by such men as Horace Greeley, our greatest editor.



*"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;*

*Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."*

Study these fine faces, contrasting Ford (No. 1), honored business man, with his "chum," Edison (2), inventor; Burbank (3), horticulturist; O. S. Fowler (4), lecturer and analyst.

Note difference in foreheads of Doré (5), artist; Wilson (6), philosopher; Agassiz (7), scientist; Lyman Abbott (8), preacher; Mark Twain (9), humorist; Poe (10), poet; Bryan (11), religious reformer; Roosevelt (12), pugilistic reformer; Harriet Beecher Stowe (31), author; Lincoln (14); Swedenborg (15), Bible interpreter; Gladstone (16), premier; Beethoven (17), composer; Gall (18), anatomist and discoverer of thought-centers; Spurzheim (19), demonstrator of Gall's work; Horace Mann (20), "Father of our public schools."

Great men sometimes say they are not superior to common folks, except in "turning on the full current of brain power"—handling each faculty as separate and distinct from the mass. How many of yours are shirking duty? "Only one-tenth of the brain cells are used," one nerve specialist discovered by tests.

This Psycho-Analysis by an expert, repeated even every five years, is the best of all investments for any man—fee refunded if it has not proved worth \$1000 by end of first year.

For mastery of Public Speaking alone—even to a man of 50 who has never made a speech—a scientific marking of chart in back of this book is worth many times its cost (specific written advice making it doubly helpful).

Carnegie said he wanted for epitaph: "Here lies a man who was shrewd enough to employ men abler than himself." His study of this science enabled him to pick best men to build up his colossal fortune, and thus build nearly 3000 public libraries.

Edison says: "Genius is only two per cent inspiration, but ninety-eight per cent perspiration." But get onto the right track, as he did by this science, or rivers of sweat will not get you anywhere.

*"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."*

—Longfellow.

But that name "phrenology" must be given up to the thieves who have prostituted it to dress up their fraud of foretelling the future, which would be very harmful if it were possible. That foreknowledge is mercifully hidden from us by Divine Providence, but improbability is granted—"the chief distinction of man from animals"—and there is no method of improvement that equals the one this book briefly sets forth in simple and condensed principles.

"Religion all that is necessary?" Granted, if a true religion—perfection of conduct, complete culture, full refinement of manner, morals and meditations, as well as mere faith. And this applied psychology is the most practical application of true religion. When you want your child to play the piano, you do not merely pray about it. You send for a good music teacher. Your brain is a piano or harp of 42 strings—84, as there are two of each kind—and a teacher can most wonderfully help you bring harmony and efficiency from that marvellous instrument—generally jangling aimlessly because sadly out of tune, as well as thrummed unskilfully.

A few names are here given in testimony of the value of this system, men who tested it by long experience and attained their high standing largely by its use. What force can any objections or denials have in face of the strong endorsement of such men? An ounce of positive fact is worth a ton of negative theory. If they ate of this mental food and became giants in the world of intellect—and where can be found today an orator like Beecher, an editor to match Greeley, or a statesman of Gladstone's caliber?—it would seem the part of wisdom for us to lay aside all doubt, suspicion and unteachableness, to seek with eager appetite some of the same mental pabulum. Objectors are generally materialists who do not even believe a man has any soul—saying "a man's thought is as much a secretion of his brain as bile is of the liver"—though some are merely disgruntled patrons, embittered because the science cannot give them that high standing they claim to deserve.

Our greatest inventor, Thomas A. Edison, says: "I never knew I had an inventive talent till Phrenology told me so; I was a stranger to myself until then."

"Our greatest horticulturist, Luther Burbank, says: "Studying the chart I saw that I was lacking in three faculties needed to make up a strong character, and began a rigid course of self-discipline to develop them."

Our greatest "Iron-master" and builder of libraries, Andrew Carnegie, says: "Not to know yourself phrenologically is sure to keep you standing on the bridge of sighs all your life"—unhappy because unsuccessful compared with the possibilities from such talents when charted.

Our greatest editor, Horace Greeley, gave his testimony by helping establish that Institute in New York which has trained hundreds to use their brains scientifically and powerfully, while also reading others like an open book.



HORACE GREELEY



H. W. BEECHER

Those four men won their great success with very little help from any schools—Edison virtually “kicked out” as an idiot when a very small boy—but all found in this self-analysis (called Phrenology then) an “alma mater” that proved of more value than any college diploma, though that course when regarded merely as mental discipline and storage of knowledge, is worth all it costs of time, expense and struggle. Why not secure both?

Our greatest orator, Henry Ward Beecher, says: “Much that I am I owe to my knowledge of Phrenology. If a man wishes to know what he is made of—if he wishes a knowledge of human nature for definite practical purposes—there is no system like Phrenology to aid him in acquiring that knowledge. It has introduced mental philosophy to the common people—far more useful, practical and sensible than any other system.”

Our greatest educator, Horace Mann, says: “Whoever disseminates true Phrenology is a public benefactor. I declare myself a hundred times more indebted to it than to all the metaphysical works I ever read. If I had only one dollar in the world, I would spend it with a good phrenologist learning what I ought to do.”

Our greatest naturalist, Alfred Russel Wallace, says: “The Phrenologist has shown that he is able to read character like an open book, and to lay bare the hidden springs of conduct with an accuracy that the most intimate friends cannot approach.” After many years of testing it he declared: “I am still a firm believer in Phrenology. In the coming century it will assuredly attain general acceptance and prove itself to be the true science of mind. Its practical uses (1) in education, (2) in self-discipline, (3) in reformatory treatment of

criminals, and (4) in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences."

Oliver Wendell Holmes, the noted author, opposed it as a physician for years, but later felt he must honestly admit: "We owe Phrenology a great debt. It has melted the world's conscience in its crucible and cast it in a new mould. * * * Even if it had failed to demonstrate its system of correspondence, it has proved that there are fixed relations between organization, mind and character."

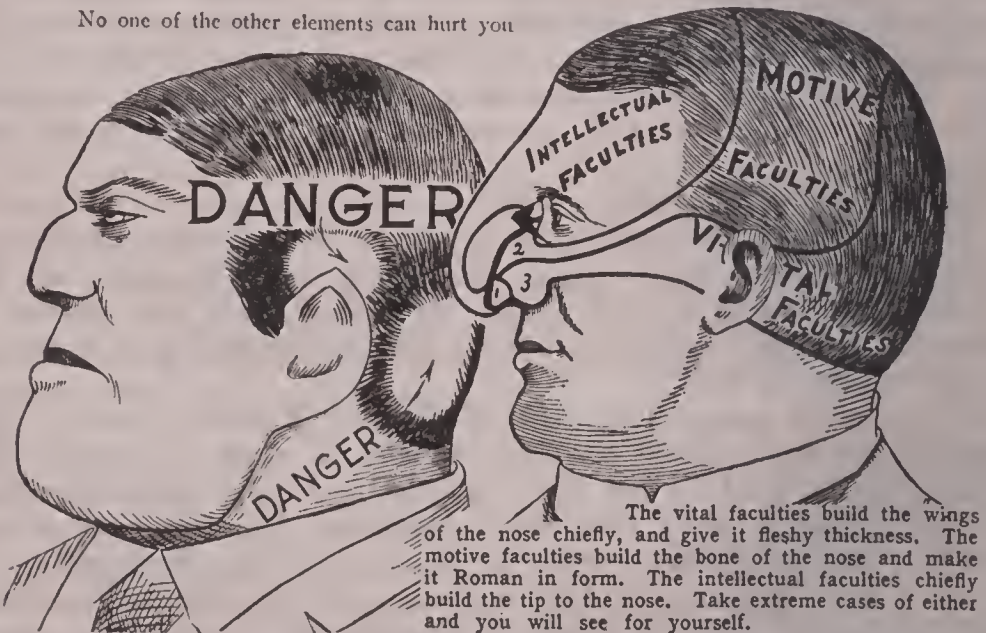
The greatest statesman, Wm. E. Gladstone, says: "As an explanation of the powers of the mind and of human character, I declare that the Phrenological system of mental philosophy is so much better than all other systems as the electric light is better than the tallow dip."

(Is it thinkable that all such men have been mistaken? The word "Phrenology" is retained in their testimony, though now we call it Psycho-analysis, Applied Psychology, Physiognomy, Human Engineering—anything to avoid the slander of "fortune-telling.")

The philosopher, Herbert Spencer, said: "Localization of function is the law of all organization. Different parts of the cerebrum must in some way subserve different kinds of mental action." And Cuvier, the scientist, put it still broader: "Certain parts of the brain in all classes of animals are large or small according to certain qualities of those animals."

Endorsements could be quoted at great length from our greatest merchant, John Wanamaker, our greatest humorist, "Mark Twain," from Russell Sage, P. D. Armour, Noah Porter, Joseph Cook, Amory Bradford, Lyman Abbott, Talmadge, Bryant, Lombroso—from everybody who has ever given the system any unprejudiced testing.

No one of the other elements can hurt you



The vital faculties build the wings of the nose chiefly, and give it fleshy thickness. The motive faculties build the bone of the nose and make it Roman in form. The intellectual faculties chiefly build the tip to the nose. Take extreme cases of either and you will see for yourself.

Beware of low-brow—especially if broad between ears, and a "bull-neck." Measure diameter with compasses. If more than 6½ inches, look out.

TEMPERAMENT, SIZE, QUALITY, ETC.

So far from depending upon nothing but “bumps” for reading character, this system first of all inquires into health, quality, education, etc., before deciding what occupation a man can best follow. —“Size, other thing being equal, indicates power.” A man may be a “cabbage head” and yet have a well formed skull—even Websterian in shape. Or he may have so weak lungs or heart or stomach as to forbid his undertaking the great mission in life for which he is well fitted by all mental talents.

Then we must ask a few questions to decide his temperament, or balance between brain and body. Is the man all brain and nerve? Or is he all muscle and bone? Or is he mostly stomach? The answer to these three questions decides his temperament.

(a) If he is “all brain and nerve” he is of the Mental temperament—sits up all night to “grind” or “grub” for an idea, no matter whether he gets any breakfast, for if he did probably he couldn’t digest it! If he marries one so unbalanced, there will be chafing and disagreement, and if they have any children, they are likely to die young. Literary, musical, dramatic, artistic people have this temperament strong—often well balanced with one of the other two—giving power of expression, professional standing, etc.

(b) If he is “all bone and muscle,” he is of the Motor temperament, a man for action, not an office man—making a good surveyor, pioneer, lumber man, farmer, bridge-builder. He is too restless to make a patient student, but—like Lincoln—he will carry through great enterprises with little or no education, except what he can pick up for himself. Make a desk man of him, and he is likely to go to pieces and die young, in spite of his strength and because that is not fully employed. (One husky football coach did this—rejecting my warning.)

(c) If he is “mostly stomach,” he is of the Vital or nutritive temperament—fleshy, indolent, often voluptuous and sensual. He makes a good hotel-keeper, but seldom is a hard worker. If both husband and wife have this temperament strong, their children are likely to be greatly tempted to gross sensuality—probably becoming good hogs and little more. If this vital temperament is very deficient in the brain-worker or muscle-worker, he must labor painfully, at great disadvantage—badly handicapped by lack of vitality—with cheeks hollow like Lincoln’s.

All these three temperaments must be possessed in some degree by everybody in order to live at all, and the more equally balanced the better. When any one of them is deficient, much may be done to increase it until there is a combination of the three in such proper proportions as to ensure health, happiness and success—mentality, vitality and muscularity all equal—a condition rarely seen but much admired. To avoid failure in life—possibly an early grave—

every boy or girl who can see that one of the three is weak, should steadily cultivate that temperament while restraining the other two or the one that is most excessive.

MENTAL TEMPERAMENT:

Cultivate by regular habits of study, reading "solid" books (not papers much), by writing for the press, lecturing, etc. Plan, think, meditate much (especially in solitude), memorize texts, poems, orations and recite them in public—always prepared for a speech in club or church or lodge-room.

Restrain by limiting time given to such study, by taking more exercise—passive, like gentle and moderate horse-back riding, massage treatments, etc., if not able at first to work or play vigorous games. No planning after going to bed, and no hilarity or excitement near bed time. Learn to hypnotize yourself off to sleep soon as head touches pillow—imitating slow breathing of deep sleep and refusing to think. No tea, coffee, or stimulants. (The Biochemic cell-salts induce sleep by feeding nerves—especially the phosphates; also natrum muriaticum.)

MOTOR TEMPERAMENT:

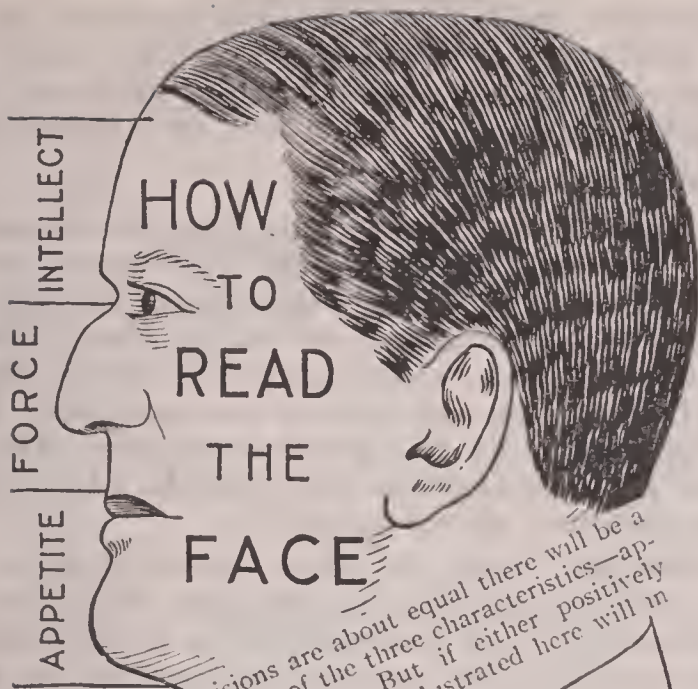
Cultivate by more strenuous games or physical labor, gymnastics, long walks, rowing, swimming, hunting, etc.

Restrain by holding still a little longer each time! Be content to remain in one home or business. Give many solid hours to study and reading, adopting a rigid program and following it strictly, priding yourself on increase of steady habits and unvarying methods. Refuse to be always a rover—a "rolling stone that gathers no moss." Yet let not concentration upon one task make you a slave, mulish, domineering, driving others. Relax tension, stop scowling, wear rubber heels mentally, learn to glide, do things gently—do not seize a sledge-hammer to drive a tack!

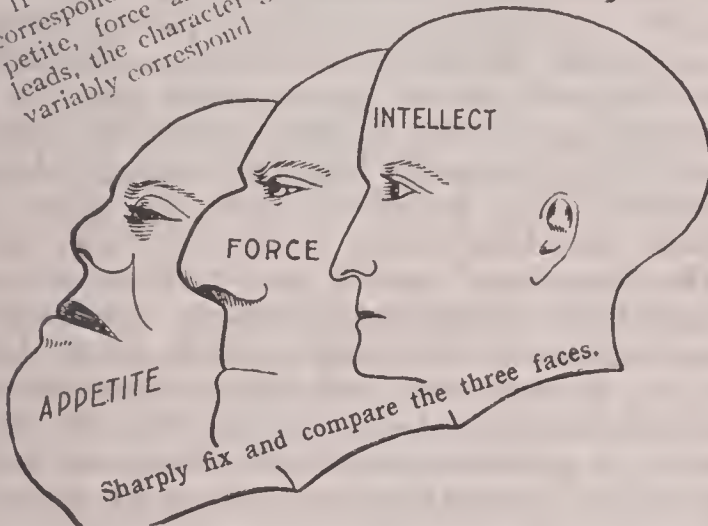
VITAL TEMPERAMENT:

Cultivate by more sleep at night and short naps also after breakfast and the noon meal—not longer than 10 or 15 minutes—by tempting the poor appetite to demand more food because of increasing skill and care in selection and preparation, by baths external and internal—flushing the bowels by fountain syringe with a gallon of water if possible once or twice each week, or even daily, if not too exhausting. Milk, custards, soups (best made of peanut butter, carrot and rice), but no pie or acid sauce with bread or cake. A few nuts well masticated better than meat, but only at meals. Mingle much in society, especially that of the opposite sex.

Restrain by eating half as much as usual, allowing only 15 minutes for each meal, and only one or two kinds at a meal. Use little or no sugar, fats or starchy food. Eat no candy or ice cream, and no morsel of anything except at regular meals—better cut down to two or even one meal a day. Reduce the hours for sleep and increase hours for physical labor—walking much and sitting little. Fat people should live chiefly on vegetables and fruit—omitting meat



If the three divisions are about equal there will be a corresponding equality of the three characteristics—appetite, force and intellect. But if either positively leads, the character given and illustrated here will in variably correspond.



and potato entirely—and should compel themselves to do some hard work every day.

SIZE:

“Size, other things being equal, indicates power.” Size of body and of brain must be carefully considered, and of every section of the brain. Learn to measure heads by tape and calipers (or compass) in every possible way—taking the opening of the ear as a starting point—and soon you will be able to estimate or guess diameters, etc., with accuracy.

But let not mere size deceive you. A small man may do more work than a big one, because his muscles are “tense as steel”—nerves strong, activity and excitability great, and ambition eager—while the big man often has flabby muscles or too much fat to move easily or too little ambition and energy to care. So, too, a little brain may be active, more brilliant in performance than a large brain, chiefly because

of better balance and coordination between its different organs (not profound, but a “Johnny on the spot”) and because of superior quality—the big brain being sometimes only a “pumpkin head,” “numbskull,” or “bonehead.”

QUALITY, HEALTH, ETC.

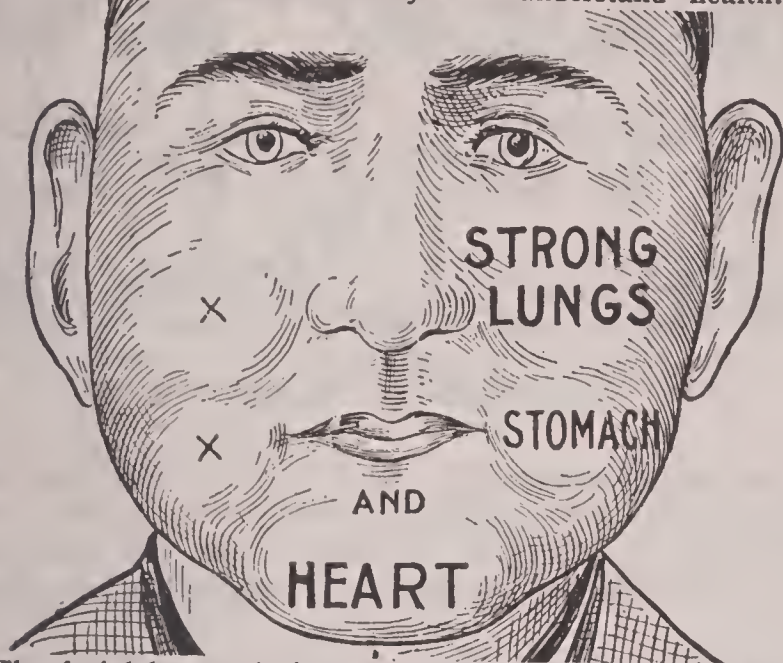
To decide what is the quality, consider the general activity and aliveness and that indescribable “presence” or “sphere” or personal magnetism—the outflowing of life and influence that is instantly felt by animals as well as man. Also enquire very fully what training, experience and even what instruction in schools has been enjoyed or can probably be secured. Quality is also shown by the general texture, fine or coarse skin and hair, delicate lines in face and hands, clearness and glow of eyes, richness of voice, etc.

Activity—whether brain is alert and quick in receiving impressions and responding in prompt decisions, or sluggish, indolent or too hazy and stupid for any effective service—this is indicated by even one simple gesture, by the ring in tone of voice, by flash of eye, general movements, sharpness of features, rapidity of speaking, etc.

Good health is a basis for mental power, and where that is lacking all rules of health or hygienic methods must be studied and followed, or no great brain work is likely to be done. Drugs seldom restore health, especially when the simple rules of health are constantly broken—though the mild Homeopathic remedies are harmless and do often prove very effective, while the Biochemic or Tissue Salts put back into the blood the “workers” which are “off on a strike,” often curing diseases long considered hopeless. (A large book about this Biochemic System, 450 pages, in so plain language that any reader can understand and easily treat himself, will be ordered direct from its eastern publisher for \$3, by the author of this book. A personal letter of advice on health will be written for \$2, if conditions are given in detail with some account of present habits of eating, etc.)

Health must always be taken into account as this basis for brain activity and power, and as modifying character or its manifestation. Learn to “take the pulse” and know what a healthy heart-beat is—soft, wirey, irregular, slow, etc., (about 70 in strong men, 75 or 80 in women and children.) Notice whether the white of the eyeball is tinged with yellow—indicating liver troubles—or bloodshot because of some congestion or inflammation in some part of the body. A lusterless eye proves a lack of phosphates in the blood. Look at the tongue and know that a white one means a liver clogged by coffee drinking and too much milk, fats, sugar or confectionery; a brown one means bile excessively secreted; a cracked one means varicose veins or piles and a general sagged-down feeling from lack of elastic tissue, etc. Pale lemon color in roof of mouth, well back, proves an acid condition of the system, likely to cause rheumatism, if not neutralized by alkaline drinks or a little soda—avoiding sweets also and

Here is an illustration that means much to those who would measure vitality and understand health.



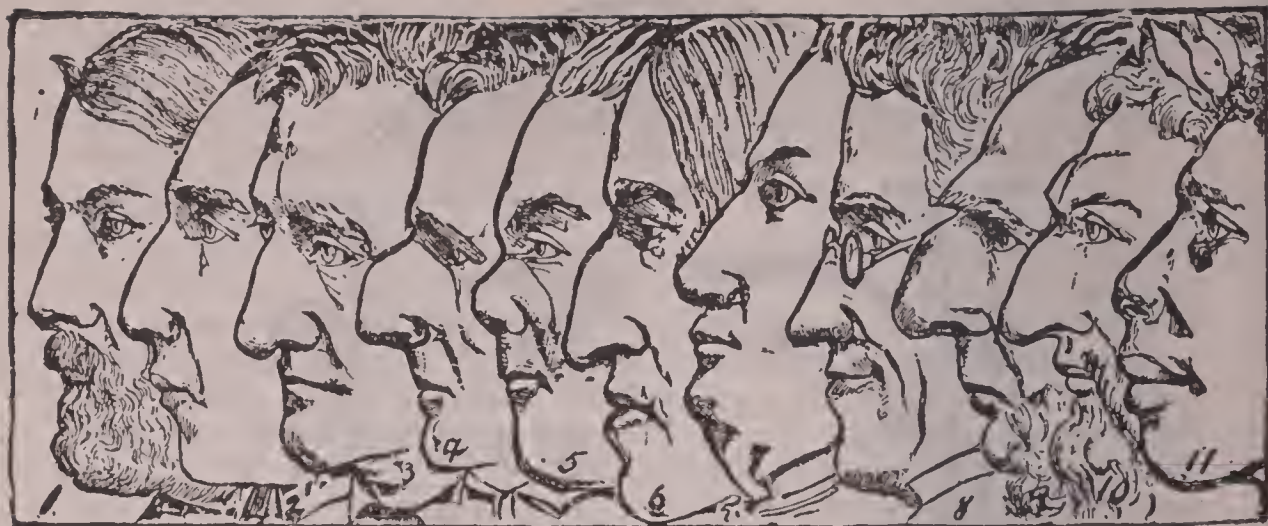
The facial lung pole is outward from the wings of the nose and indicated by a positive convexity. The digestive center is outward from the lips and indicated in the same way. A strong heart is indicated by a large, broad, projecting chin.

vinegar and very acid fruits. Very hollow cheeks reveal a weak digestion, while a flush high up in the cheeks is seen in consumptives. A hollow chest or stooping position of course means lungs only half used, etc., etc.

Enquire also what education has been received, or training in any occupation—before offering advice as to choice of life-work—for most men can expect some success in a great variety of pursuits, even though peculiarly adapted to only one. It is therefore seldom wise to pull a man away from a trade in which he is doing well—especially if he has a family or much invested in his business—unless it is certain that he could make a far greater success by a fresh start in life.

FACIAL POLES

“I believe in physiognomy, but I don’t believe in phrenology!” This exclamation is made by some one every time character reading is discussed. It simply shows the general ignorance of skull forms (craniology), and often betrays an equal ignorance of faces (faciology). The marks of character are so openly presented in faces that no concealment can be worded that will deceive a well-informed observer. Still no single feature should be relied upon to tell the whole story. Study and system are required to become a good faciologist, especially as no system for face-study or classification has yet been adopted that is half so complete and trustworthy



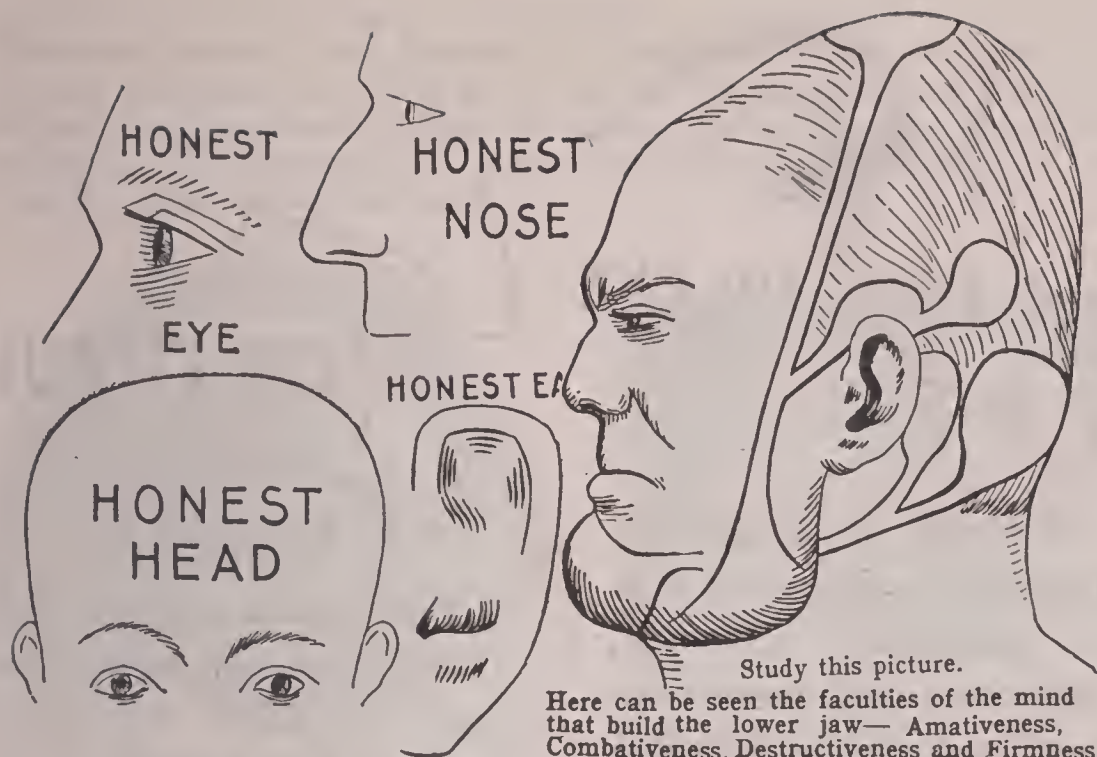
Parton, historian (No. 1); Evarts, senator (3); Wiswell, general (4); "George Elliot, author (6); Prof. Bush (8); Napier, general (9).

as the method of skull-study. And clearest insight into character is gained by combining the two—noting also every gesture, pose of head, attitude of body, tone of voice, look of eye, speed of speech or movement, vibration of skull when speaking, etc.

Every thought-center in the brain is supposed to make some particular impression upon the countenance. Some of those points have been definitely located and named "facial poles." A few plain examples will now be given that can easily be remembered and tested.

The "stiff upper lip" and square jaw are built chiefly by firmness, and generally prove their owner very decided and independent—perhaps even obstinate or mulish when compulsion is attempted or any rules imposed. Lips that have their corners turned down give a bulldog look and indicate a bulldog character—suspicious, despondent, glum, on the defensive against everybody. When those outer corners turn up instead, there is innocent mirthfulness and hopefulness and anticipation. If under lip protrudes, in a slight but permanent pout, jealousy is declared. Full lips are produced by warm affections—the will and even intellect then overcome by impulse, as best seen in the negro. Nicely curved lips, showing a perfect "cupid's bow," are seen in artists and poets and even in children who are born with large ideality or love of beauty and perfection.

Noses vary from the pug nose of a babe and of undeveloped older people to Roman style of the fighter, agitator, pioneer and such as have a strong "love of ruling." The straight Greek nose means culture, intellect, a high plane of living. One that is broad at the base accompanies the commercial or banker's mind, and is called Jewish. When broad at the wings instead, there is a foxy character. Draw profiles in your note book till types are fixed in mind. It is an easy, fascinating study, will quickly make you a good cartoonist.



Study this picture.

Here can be seen the faculties of the mind that build the lower jaw— Amativeness, Combativeness, Destructiveness and Firmness.

Eyes that are round and open are innocent, pure, frank and charming by their full confidence in others. If narrow in opening of lids there may be more of fascination, but it is dangerous, possibly flirtatious and untrue. Add a firm pressure downward of upper lid and you have a cruel disposition.

Cruelty is also strongly indicated by an upper row of teeth that shuts down over the under set, though this may be manifest only in destructiveness, or merely in a very vigorous manner and method of putting through every task quickly and perhaps roughly.

The chin that projects well to the front reveals a large cerebellum, which means strong desire for the opposite sex—also a strong and steady pulse. If the chin is deep in the perpendicular, tenacity of life is great, longevity far more than average. If a big dent is shown, there is great longing to be petted. If pointed instead, there is eagerness to pet and fondle a mate. The two kinds make “a good match.”

Hollow cheeks of course show poor digestion and a flush higher up in the cheeks is a mark of weak lungs if not of incipient consumption. (The forehead can be better considered under craniology, though a very important part of the face.)

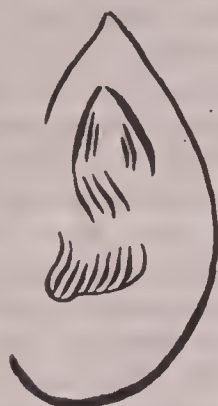
Ears that stand out from the head generally mean that the bony protuberance called “mastoid process” is pushed well out by the organ of the brain called “vitativeness,” or clasp on life—the turtle “bump” of longevity—as the deep chin also shows. The “life line” is some help to determine this “expectation of life.” It is drawn from the outer corner of the eyebrow on a level to the “occipital spine,” or protuberance in the back of the skull. If it is an inch from that line down to the opening of the ear, the grip on life is strong, promising seventy years of life, and for every fourth of an inch lower an additional ten years may be predicted.



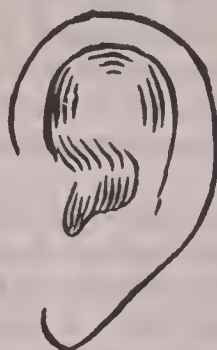
DECEITFUL EYE

An eye like this will represent a character that is positively deceitful. Why not use your own eyes and not be deceived by such?

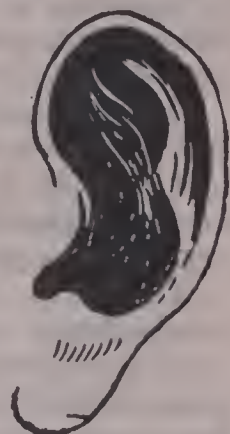
PHYSICAL



MENTAL



MUSICAL



Just look for yourself.

Ears high from opening, full and round at top, go with strong intellect and culture, while a long lower lobe shows vitality and sense-life strong. If the middle section of the ear is broad and strong, there is a driving disposition (motor temperament), as is also true of the face—projecting and thus causing a convex contour in place of the straight profile of intellectuality and the concave tendency of vital temperaments.

But craniology, or the study of shapes of skulls, has also been called Physiognomy, and that is a very good name, nearly half of the forty-two organs already discovered being shown in the forehead. But Physiognomy is so comprehensive a word as to include all out-of-doors, all nature, as well as human-nature—from Greek “physis,” nature (“phyo,” to

produce) and “gnome,” knowledge (“gignosko,” to know.) The new name, Psycho-analysis, (though by some largely narrowed to mean removal of sex-suppression and antagonism) is one that we hope cannot be stolen, nor perverted by superstition. If it should be, then “physianthropy” might serve awhile—the nature of man.



Ohiyesa, a Sioux Indian, graduate of Dartmouth, now Dr. Chas. Eastman, author, lecturer, Boy Scout leader. By nature great observer, as all are with such distance from ear to eyebrow.



The Slave's Story (Rogers).

Garrison, Beecher, Whittier, sympathetic. (As this sculptor discovered his latent talent, so you may by this science).

MAIN DIVISIONS OF THE BRAIN

(Look often at diagrams as you read this chapter, and you will soon hold in memory such perfect proofs of the science that no objector can shake you from this foundation—for you will be constantly testing them on people of known peculiarities.)

1.—Reason or the Intellectual Group.

“Highbrows” they are called who are intellectual, scholarly, proud perhaps of their mental attainments, oratorical powers, professional standing or honorary titles, and so needing the gentle ridicule of that name to keep them humble and useful. Its common use proves that all recognize that *the forehead is the seat of the intellect*, reason or mental power.

All who study foreheads at all scientifically soon notice that there are three main types: slanting, bulging and cliff-

like. When cliff-like, all recognize a thinker, reasoner, philosopher—the true “highbrow”—meditative, perhaps absent-minded, and a mere theorist.

The forehead that bulges in the center belongs to the babe or the historian—likely to be an honor student in college merely because of so perfect memory, though perhaps not working half so hard as others of lower rank. Such brilliant scholars often fail in after life, largely for lack of that thorough mental discipline gained by the “dullards” who had to “grind” long and hard.

The slanting forehead belongs to an idiot sometimes, but more frequently to a scientist, explorer or artist. Napoleon had a slanting forehead, not because he lacked brains, but because he had an additional visor full which gave him the practical, far-seeing powers he possessed—measuring $14\frac{1}{4}$ inches across the frontal sinus or eyebrow from opening of ears, while average men measure $11\frac{1}{2}$. (See Dore, Agassiz and “Ohiyesa.”)

2—Domestic Group.

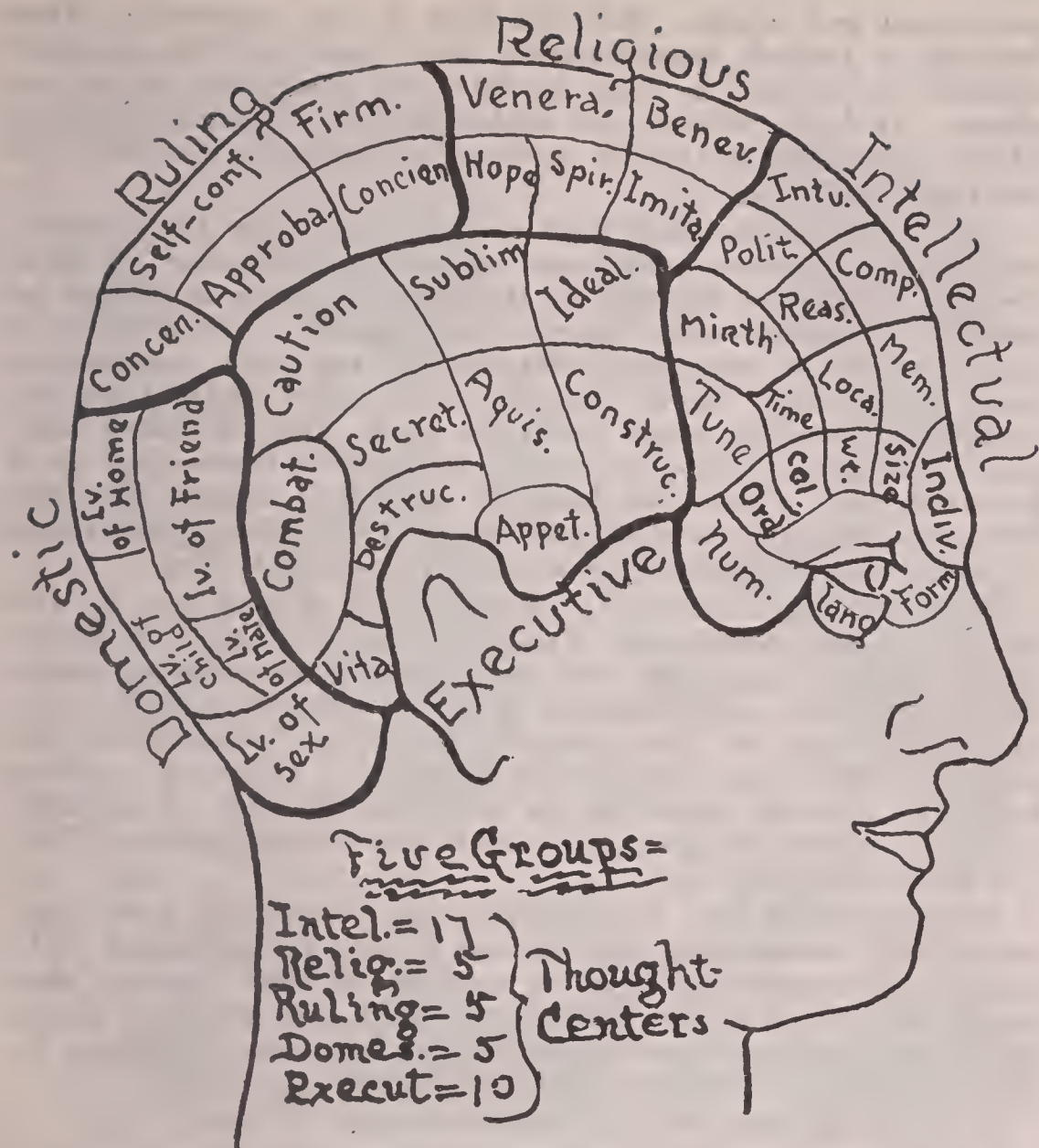
After a few weeks of such easy study of open foreheads, concentrate your attention upon the more hidden backheads—making your hand help your eye when permitted. Not “bumps” but radius is the basis of measurement, or distance from opening of ear outward in every direction, or rather from the medulla oblongata which is at center of base of brain, opposite opening of ears. You may burn this book as misleading and worthless, if you can find one case of man or woman with a head measuring as much from that point to center of backhead as to center of forehead (at eyebrow) who is not so *domestic* in affections and habits as to be noted in that respect. In other words you will soon know—not merely believe—that the love of home and wife and children is located in the back of the head. Every “good mixer,” club man, popular politician, magnetic lady’s man, “grandpa” to all the children, has a skull that extends well in the rear.

3—Religion, or Religious Group.

Next try topheads, drawing profiles of them to become accurate in estimating at a glance the radius from base. At the front, next above the intellectual group (or philosophical department), *religion* has its seat in the top of the head—philanthropy, reverence, faith and hope filling front half of top, with love of justice extending further back. All founders of religious systems and noted preachers—Wesley, Swedenborg, Oberlin, Robinson, Lyman Abbott, Henry Drummond, Horace Mann, Henry George—have high topheads, giving natural delight in prayer and meditation upon spiritual subjects. No artist would think of picturing our Lord Jesus without a high tophead. All thus admit “there’s something in the shape of skulls.”

4—Ruler or Ruling Group.

At the back part of the tophead is located the *ruling* group of organs—taking in also love of justice (conscien-



tiousness) which belongs equally with religious group. This organ may be exercised for self-discipline, or it may become censoriousness toward others, or even chief cause of riots and revolution—like elephants broken loose in a panic. The elephant was chosen anciently as the best symbol of justice—Solomon's throne built of ivory. Firmness is the main power of this ruling group, a determination to conquer and control—or at least to be so independent and “established” (like a balky mule) as never to be “bossed” by a husband or wife!

The love of ruling over others is to be suppressed as the worst of evils, dwarfing and destroying any true character, but parents, teachers and officers of the law must rule. This power is greatly increased, if there is added to firmness and justice a strong *dignity*, self-poise or self-esteem (turkey). If that element is very strong, the man is a tyrant, obeyed but hated. If very weak then there must come in to take its place approbateness (peacock vanity), or a desire for ap-

preciation and praise. But this help is very uncertain, often causing a foolish sensitiveness that leads to bitterness or ugliness in efforts to rule, because of imagined neglect or abuse. It leads also to an ambition for triumph from an ill-founded fear of being enslaved—especially frequent in marriage relations.

Watch for heads with high crowns, and note the dignity, soldier-like erectness and tone of authority shown by their owner. Look for flatness at that point—often a hollow at middle of crown—and observe the humility, servility, or a manner that is meeching, dependent, toadying, apologetic, even henpecked. Such people often make undignified remarks or perform some belittling trick just to “show off” their smartness. They generally talk about themselves in a boastful way, if not too bashful (as when among familiar friends), but are overcome by stage fright when attempting to address an audience—especially if caution is large.

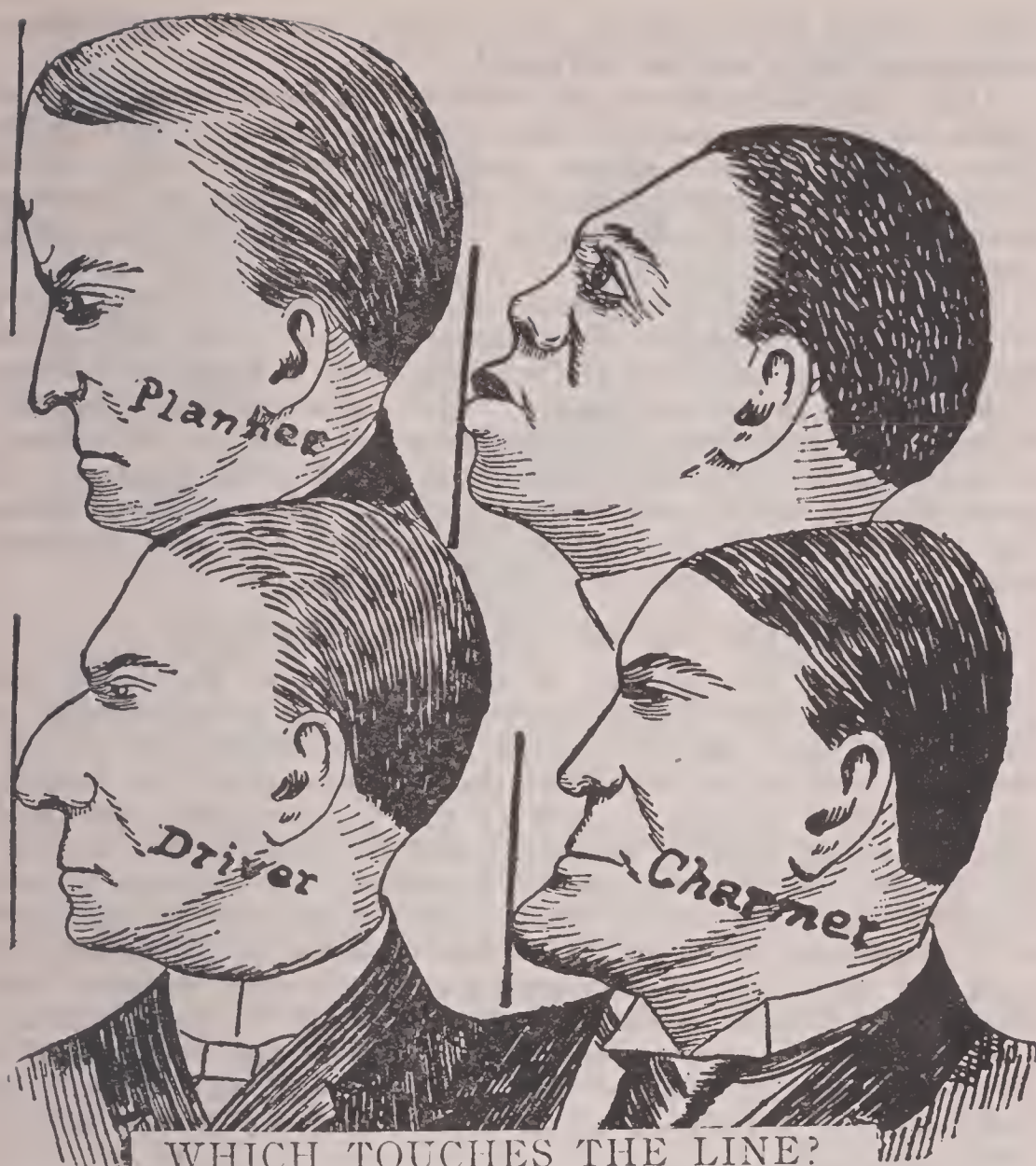
While strong ambition is desirable, it should not be for praise but for production. Foolish desire for approval makes many attempt dangerous and even impossible tasks, explorations, inventions—determined to do something nobody ever did before and so “get into the papers”—“astonishing the natives” with some spectacular “stunt.” (Like the young lady who recently stood on an overhanging edge of a precipice in Yosemite till her father took her photograph and then fell to her death.)

Jealousy from this unreasoning sensitiveness is very common. The peacock is very jealous toward its mate and little ones, even murderous, and so vain of its fine feathers that one glance down at his plain feet makes him wilt and droop in shame and mortification—imitated by many a human in silly chagrin over some defect or failure.

5—Executiveness, or Executive Group.

Lastly, consider the sidehead or *executive* group. This fifth division, right around the ears, is the dynamo of the brain, or rather the motor, furnishing energy, power, endurance to all other faculties. The diameter of an average man's head at this point, right above the ears, is six inches. When it is six and a half inches or more—unless this “lion” is balanced by a large development of religious tophead—you have generally found a rough, sarcastic, cruel character—a “bruiser,” prize-fighter or admirer of fights and match games.

A little higher up and back you easily locate caution, that thought-center which is slave-driver in most people. Fear, anxiety, worry, panic, suspicion all start here. When this organ is large, it not only becomes easily “rattled” or scared itself, but it generally influences all other parts of the brain—quickly throwing all into a panic—especially that motor power below called either executiveness or destructiveness (lion) according as manifested in building up or tearing down. This unreasoning and tyrannical fear is the chief



WHICH TOUCHES THE LINE?

cause of nervousness, insomnia, hysterics, nervous prostration, and many other diseases indirectly—largely by preventing full, deep, calm breathing, especially when eating. Even a bull-dog bites because he is afraid! Remove all his fear and he is harmless as a poodle.

It was the working together of these two organs that plunged the desperate Germans into starting the terrible World War—caution first so aroused and inflamed that the nation was in terror over the belief that the world was trying to crush them, next setting on fire all the ferocity of destructiveness (the old hen cackling so furiously as to scare and craze the bull-dog, lion or tiger energy in base of brain).

If they had listened to Dr. Gall 125 years before, instead of suppressing him, millions of lives and billions of property would have been saved, for he told them: "You bulge too much over your ears," and was showing them how to train and rightly direct that energy. But "the world has always crucified its saviors." So, too, most children feel an antago-

nism toward their parents who insist on wise guidance—poreupine quills set for defence!

That same combination of half-insane faculties—fear and force—is also the cause of most quarrels between individuals. Thus clearly recognize the fountain-head of that bitter stream, and you make it easily possible to plug the fountain before it breaks forth into a deluge to sweep your little world.

In this sidehead group must also be mentioned the organ of ingenuity, invention or constructiveness (beaver), above destructiveness but further forward. See it large in Edison, Mareoni and many mechanics. This talent may be enlisted, through natural delight in building or making something, to help greatly in restraining or overcoming the tendency of most boys to smash and destroy things. All inventions come out of this part of the brain—"causality" (reason) helping, also good full perceptsives or observing powers.

OTHER IMPORTANT SUBDIVISIONS

When these five groups or departments of the brain are once fixed in your mind by observing them often enough in those who have one or two of them developed excessively, then you will be eager to find the location of all the leading or controlling organs in each of the five sections—Intellectual, Religious, Ruling, Domestic and Executive. For nobody can doubt this "localization of function," or separate action of different parts of the brain, after any long examination or comparison of peculiar heads—especially if enquiry is made of their friends concerning such peculiar people. (Do not expect to find peculiar forms of skull in good average people, who have no peculiarities. A good full cranium that has no "hills and hollows" is the best shape, for it means a well-balanced brain—no great geniuses but capable in almost any capacity.)

This Executive Group contains also—just back of the "beaver" and above the "hog" (appetite)—the organ of acquisition or a desire to accumulate property (the ant), even if nothing more in childhood than collecting pretty shells and stones. Back of the "ant" and just above the "lion" is found the "fox," the organ of reserve or concealment. If the skull bulges much here, there is sure to be slyness, deceitfulness, even lying—from sheer delight of "keeping people in the dark," often with intention of surprising them later. But bragging or making excuses which amount to lying may come instead from a desire for approval and praise (approbativeness, or peacock vanity) combined with large caution—even when secretiveness itself is small.

The Domestic Group, in the backhead, includes the passion for mating (rabbit), called "amativeness" in the old phrenological language. Next above that lowest organ is "conjugal" (dove), or the desire for union with one mate exclusively, holding true to the marriage vow—located by "the great Mormon hollow" in some people, generally if divorced.



Many young men feel "rent in two" by conflicting desires. Why allow war within? Adopt regular program as your "peace treaty."

In center of backhead is love of children (cow), and desire to caress them—often perverted to fondling a poodle dog!—and next higher up is found the love of home and country (horse)—often so strong that soldiers die of nothing but homesickness.

Just above that, and first in the Ruling Group, is generally found something of a hollow running across the head—often quite deep. This proves a lack of concentration or "stick-to-it-iveness," which causes roving or frequent changes of home or business and even of wives—deceived by the fool notion that "variety is the spice of life" even in holy wedlock—causes that common and fatal inattention of parents to the commands they have given, so that children learn that they "don't mean anything!" Causes students to fail from uncontrolled restlessness of mind, and allowing easy interruption of any program for real mental labor; causes in general, in those who make a failure of life, constant vacillation, indecision, procrastination, dilatoriness (always a little behind time), instability and unreliability—unless controlled by strong conscientiousness, firmness, etc.

The industrious bee is the best symbol of this concentration when well developed, and the butterfly flitting aimlessly represents it when deficient—illustrates the character of a man who has a big hollow there, unless he has learned to saddle his butterfly onto his mule, i. e., make his love of change submit to go only where his determination to follow a program permits. Of such roving minds James wrote. "The double-minded man is unstable in all his ways," and the school boy—who lacked concentration—read it aloud in

class: "The double-minded man is under a stable all his days."

In this Ruling Group it is easy to measure relative development between dignity or self-reliance (turkey) and vanity, approbateness or desire for praise (peacock). Place your hand upon crown with three fingers pointing forward and slightly separated. If dignity is lacking (as usual), the middle finger will fall into a slight hollow—making with the butterfly-hollow, a T, bottom side up—so that all three fingers will be on a level. When dignity is full, it will raise the middle finger higher than the other two, which are resting upon that peacock sensitiveness or desire for applause.

In the Religious Group, "veneration" is always full in sincere lovers of prayer, and sometimes much too large, especially in Catholics and Episcopalians of the "High Church" style (who dote on forms and ceremonies), as well as in fanatics and in founders of sects.

If large in the irreligious, they are sure to be superstitious, hero-worshippers or mere toadies to some great personage. This organ occupies the highest or middle section of the group (between firmness and benevolence), while hope and spirituality buttress it on both sides, inspiring true reverence toward the Lord with a certainty in expectation of His constant Providence and with a clear vision of heaven and the final triumph of its principles on earth.

Clairvoyance this might be called, if that word had not been degraded by a table-tipping spiritism that is a dangerous and silly perversion of this Godlike power. Do not pry into the spiritual world with a crowbar, as it were, impudent but puny, and find out at last that you were merely cheated by so-called spirits of great men—the whole thing a shrewd lie and farce, yet perhaps a tragedy for you. But do hold your mind teachable and open to the inflow of all spiritual ideas, coming clearest of all during a reverent study of God's Word. (Read Swedenborg's "Heaven and Hell"—best philosophy of spiritism.)

"Benevolence," located next in front of Veneration, is the organ of kindness, generosity, philanthropy, magnanimity or sympathy—the good Samaritan. When large it makes a man eagerly interested in all that concerns the welfare and happiness of humanity, makes him feel like a good grandfather toward everybody—helping large domestic organs produce a soft, rich, mellow tone of voice. When excessively developed, it causes the spending of money faster than it can be earned—perhaps giving it to unworthy people or schemes—or making foolish sacrifices of time, labor and health to give children a "college education"—which may prove to be mostly games and of doubtful value to many of them—gaining reputation for being "very indulgent parents."

Next in front of Benevolence, in center of upper part of forehead (belonging also with intellectual group) is "human

Benevolence

Take predominating Benevolence and it will have enough influence over the other faculties to write as you see in the figure. Compare with the signatures of Lincoln and Longfellow, two truly benevolent men.

Acquisitiveness

When Acquisitiveness is predominant you do not see so much generous use of space nor the smooth, drooping curve of kindness. Acquisitiveness likes to economize space as well as property.

Cautiousness

Cautiousness is careful. It will be more careful in crossing its t's and dotting its i's. It helps to make legibility.

Approbativeness

Anybody who writes this way is subject to **flattery**. Remember that Approbativeness is the **center** of flattery. It is the only faculty that likes it.

nature," intuition, or *tact*—sometimes quite a well, perpendicular and prominent, and always proof of "intuitive talent" for reading character at a glance. It not only gives quick perception of good and bad qualities of character, but also power to easily form a sympathetic union with an audience, and a wonderful "magnetic" influence over everybody. Strangely this welcome persuasive power is commonly not half used, because force is allowed to get in its work first and thus spoil this gentle leadership—combativeness, etc., trying in vain to compel, when a word of this tactful and loving persuasion would have succeeded.

BALANCING UP BRAINS

This reconstruction is half accomplished the moment this analysis is accepted as presenting clear distinctions between different organs of the brain, together with some understanding of their diverse functions and powers, and their dependence upon other organs or opposition to them. Not that the brain is so quickly rebuilt, for that is a long process and never more than partially accomplished, but the changes in character, conduct, ability, success, etc., are so easily made as to be a practical reconstruction—really only a readjustment, the awakening of dormant organs and setting them at work vigorously, while suppressing those that were “running away with you,” causing failure and unhappiness and disagreements.

Every man, woman and child—if they have any ideals, or desire to develop a well-balanced character—should first consider and decide what organs of the brain (or faculties of the mind) are too weak to attain highest culture and success, and what are too strong, seeking (instead of shunning) criticism and advice from other students of Human Nature in reaching that decision—scientific measurement needed for best self-development.

When this self-analysis has been made—an honest “taking account of stock”—then of course the weak organs of the brain must be constantly strengthened by appropriate exercise (as weak muscles are), while the over-active must be curbed, used less and less—guided, trained and perhaps suppressed by wise methods, especially by cultivating the opposite, as already suggested. All organs work in harmony with the others whose functions are similar, strengthening or modifying their action.

Or they “pull against” others whose work is different or antagonistic, and thus weaken or hinder their successful operation. Some people wonder why it is that they are subject to moods and impulses of such opposite character—at one hour feeling ugly, despondent, perhaps ready to commit suicide or murder, and next moment all kindness, affection and courage. (Read “Dr. Jekyll and Mr. Hyde.”) It is because they are unbalanced and have never learned to master their different faculties—their mental “menagerie” on a rampage, and in uproar every day, because never trained as *individual* proclivities. Yet anybody can decide resolutely to *become an actor for an hour*—as test of the method here proposed—imitating the character they wish in their calm hours that they could be always. Such effort repeated often enough gradually becomes their permanent character, strong and unyielding to any outside temptation or inside whim or sudden tempest of feeling. Socrates, Luther Burbank and many others have testified that this was their method, their secret of success.

For example, in the intellectual lobe of the brain (the forehead) “causality” or reason (together with meditative



This is aviation age. Every live boy has this balloon in his head, "Aspiration"—generally tied down by love of money, lv. of eating, lv. of mere physical existence (wildman), lv. of sex—impure (cupid). This self-analysis cuts these ropes, sets you free to rise and attain your true ideal.

You can travel from lowest plane of your brain to highest without any ticket: S. L. (counterfeit love), Milwaukee (beer drinking), Chicago (pig-sticking and money-grabbing), Pittsburgh (manufacturing), Boston (culture).

"comparison"), which promotes and delights in philosophy and discussion of truth, may so overbalance other faculties as to make a man a mere theorist, whose pet notions have no practical basis—absent-minded perhaps, and scarcely recognizing his own wife on the street.

On the other hand, in other men, the lower part of forehead—scientific or observing powers—may be so strong that all of life is given to study of facts (perhaps only one kind of bugs!) to the blind neglect of their spiritual meaning or correspondence to similar qualities or impulses in man—careless even of the wise and helpful application of those facts to practical problems. This exclusive attention to facts causes a materialism which keeps men grovelling on a plane of living almost as low as that of animals—mere sense-life uppermost, "standing on their heads" spiritually! Man's reason was given him, instead of the enslaving instinct of the beasts, for the purpose of progress—"improvability the chief difference between men and animals."

If science is your goddess, add philosophy, and then add religion, or you will remain a case of "arrested development." But if you are more inclined to reason, meditate and argue, than to look, examine and investigate, then always ask if you have sufficient facts on which to base your theories. And if

obliged to admit your observing powers are weak, then go to looking constantly, especially when out walking, and thus refuse to meditate until you have sufficient “grist to grind.” (Read Swedenborg’s “Divine Love and Wisdom” for a clear view of the Discreet Degrees between physical, mental and spiritual planes of living.)

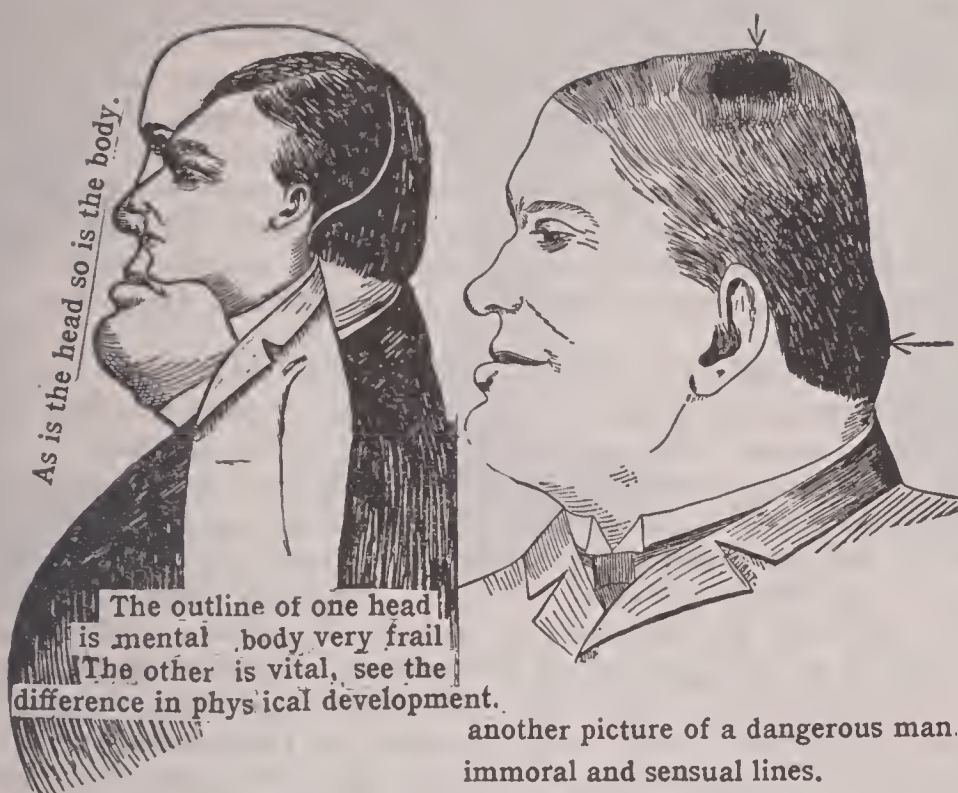
Another set of faculties are very often out of balance. Sometimes it is necessary to say bluntly and briefly: “Your swear bump is bigger than your prayer bump!”—the executive group far stronger than the religious group. If that is your case, you should begin at once to restrain destructiveness (lion) or excess of force in words as well as in all acts, and see how gentle and quiet and cultured you can become, even in softening the tone of voice or in shutting a door. Cultivate all religious powers by going to church regularly, reading the Bible and praying earnestly, till you come to enjoy that highest exercise of the mind—not begging material blessings, but holding fellowship with your Creator. Swearing is a wicked waste of steam needed for work—often considered by his hearers full proof that a man “does not believe it himself!” Let your hoe do your swearing for you.

Many other such contrasting pairs or couplets could be described to fill pages, but if you are really determined to balance up your brain you can yourself at your leisure think out fully and honestly where you stand as to: Dignity vs. Vanity, Generosity vs. Greediness, Concentration vs. Versatility, Reserve vs. Bluntness, Faithfulness vs. Flightiness (monkey pranks), Conscientious attention to details in study or business vs. “That’s good enough!” or “Who’ll ever know?”

But consider now one other illustration of this method of comparing good qualities with opposite weaknesses or evils—a vitally important subject and never offensive except to those who greatly need such discussion: Genuine Love vs. Counterfeit Love (or lust). True love seeks happiness in making another happy—forgetting self, never saying: “I’ll do this, if you’ll do that.”

It is not genuine love till it concentrates its attention upon only one of the opposite sex, though then all the more brotherly (or sisterly) toward all. If this desire or passion is counterfeit, it may degrade a man below the beasts—imagination and longing allowed to run riot and so inflame and craze the cerebellum (or little back brain) as to drive some men to murder and suicide, drive every such man to hate religion and all moral restraints.

There is no such thing as “Free Love.” If “variety is the spice of life” in some things, in sex relations variety is not spice, unless it may be called embalming spices or fluid—preserving a moral mummy or mere shell of a man from which all true manhood has disappeared. In marriage, the desire for more than one mate is not merely beastly and dehumanizing. It is devilish and destructive, causing a hell



upon earth—the lawless *craving never satisfied* and *that* is the torment of hell! No Christian can advocate polygamy or easy divorcing and remarrying which is “consecutive polygamy.”

The organs of sex are naturally pure and sacred, only their perversion or abuse causing shame and misery and early death. They should be revered, consecrated to the Lord, and always kept clean and cool—cold bathing always promptly applied if necessary to allay any fever that the mind has failed to check and control. Clogged bowels are generally chief cause of such feverish passion (mistaken for strong love), and all boys as well as men should always have a free passage from bowels before going to bed, even if a syringe must be used.

True marriage is a full union of mind and soul, and only as this is desired can there be any purity in physical union—or any permanent satisfaction. “Physical necessity” is the excuse for licentiousness, of such as eat and drink to excess or of wrong articles, such as stimulants and spices and flesh food—often at banquets or at late and hearty suppers. Eat no meat—a very few nuts give more real strength—use very little sugar or pepper and no mustard, drink no tea, coffee, cocoa or beverages containing alcohol or any stimulating mixture—then you will have little trouble to control your passions. Then you can keep yourself pure and strong to become father of children superior to yourself, “improving the stock,” obeying the command: “Be fruitful and multiply and replenish the earth!”

Every young man should read (in mythology) that Greek parable of Perseus and Andromeda, understanding that they

must imitate Perseus in his long journey to slay Medusa (lust)—the woman whose hair was all snakes!—before they can be able to protect or even choose a true conjugal mate. The affections are of more importance than the intellect, and if they are not properly trained and regulated, there can be no real happiness or success—even if divorce does not result. Fox, hog and serpent qualities in a man may so combine as to make him rich, but he is miserable unless he has a happy home, where full confidence reigns, and where each is blest in living for the mate—and for the children they are eager to welcome.

CULTIVATION OR RESTRAINT

Some important points must now be repeated—for young readers or those who may read only this section.

The chief object of this book is to help “reconstruct” unbalanced brains by development of weak organs and retirement of the strong—at least from ruinous tyranny over the organs—and thus prevent sickness, insanity, suicide and all crimes, as well as failures in school, business and married life. Here is the practical benefit of Human Engineering. Plain, simple rules, like the following (or better ones that you may originate) will work wonders in transforming a weak or disagreeable character, provided they are steadily obeyed.

When once decided by careful investigation of your faculties—made by a scientific measurement of the organs, with chart written out in full analysis by an honest professional examiner, if possible to find one within a thousand miles—decided which are too weak and which are too strong (perhaps likely to “run away with you”), then further practical and effective methods for the cultivation which you need, or the restraint any one of them needs, may suggest themselves, in addition to the balancing already outlined—especially by regular and increasing exercise of those organs that at first rebel, and are determined to stay in stupid sleep or disuse.

By steady refusal to allow any impetuous impulse to rule or ruin your life, its fury and fever will be cooled in time. Looking at each propensity as an obstinate servant, or wild animal in you that merely needs a calm but firm training—not your real self—that view or discovery is of itself a truth that almost makes you free from any wrong habit. Read how Demosthenes became so great an orator by self-compulsion. Think of your brain as a set of wonderful and complicated *thought-muscles*, and give the weak ones special gymnastics daily till those are strong as the rest. This self-discipline is easy and very satisfying when once you get a good start, determined to “have dominion” over your inner world.

That is what “Firmness” (mule) is for, to compel yourself to do the right thing always—not to compel others or to be obstinate toward your teacher, parents, wife or anybody who is kind enough to offer good advice. When you have a heavy load to pull, do not hitch up your butterfly; hitch up your mule—when a lesson or book is hard or dry.

“Divide and conquer!” Learn to think and say: “My,”



Observe that the shape of the head here is the very opposite of the other. See how the face corresponds. One is the antithesis of the other. And yet there is nothing in heads and faces?

not “I,” “I,” “I.” Never allow a single propensity to become such a tyrant as to control you like a slave. When you stop saying: “I feel”—or “I want”—and form a habit of thinking and saying instead: “My monkey”—“My dog”—“My peacock”—“My elephant wants to make me do this or that, but I think I can control him!”—then you begin to “Have dominion over the fish of the sea” (cold-blooded impulses, ravenous and cruel, plunging into forbidden “investigations”), “and over the birds of the heavens” (imagination and aspiration), “And over every living thing that moveth upon the earth” (affections, useful or destructive). Then you are master, ruler of your little inside world (the microcosm), a well balanced man, a rare and wonderful success in life—whether you have much or little health or wealth or education of the schools.

After once establishing such a habit of strict “military discipline” over all your mental forces, it becomes a delight to command every one of them for producing any desirable results—for example, making an effective address, though never facing an audience before—as easy as it is to “touch the right button” in a factory to switch on either light or power.

Study now at greater length a few examples, as models for adjustment or balancing up your own faculties that are out of harmony with each other (though your needs may be entirely different)—tuning up the mental harp of 84 strings to remove all discords and thus enjoy life as one grand song! “My life flows on in endless song, Above earth’s lamentation; I catch the sweet though far-off strain, That hails a new Creation!”

1. Cultivation or Restraint of Force. (See the lion in diagram for location of energy or power in the brain.)

Some weak or cowardly boys are benefited by putting on boxing gloves, or by killing gophers, rats, even flies—thus increasing their love of destroying, which means greater energy for doing good later—but most boys need instead to learn gentleness, and some girls as well. Teach them how to shut a door quickly but without any bang, to get up stairs without rasping feet full length across each step, to speak in calm, quiet tones of refinement, not scream as at a fire nor with high pitch because excited, yet always so distinctly as never to leave a word misunderstood. Draw blood away from base of brain, when putting angry child to bed, by exciting benevolence, etc.—telling some pathetic story to arouse sympathy.

Some “powerful singers” mistake noise for music, largely because never taught when children to form the sweet, rich, mellow tones of affection. Such singers are mentally lazy and have rough disagreeable voices because it is easier to “turn on” the base of the brain, instead of exercising the higher organs of reverence, friendship, benevolence, etc. Their “saw-filing” tones not only torture sensitive ears of artistic people, but also drown all kindlier voices—discouraging attempts of people near them to join in congregational singing.

If singers (and all speakers) would be honest and thoughtful or self-critical enough to compare their tones with others—determined to succeed as was Demosthenes when he practiced his orations with mouth full of pebbles—they would discover that soft, rich voices can be produced only by loving natures, and would begin a radical reconstruction of their brawling brain! (Voice and features are much alike in this. Women can paint onto their cheeks an artificial beauty which may fascinate because it deceives some, but by cultivating a genuine love for others they would make that love so shine through the homeliest features as to make all men adore them and long to be always in their presence.)

Sweet, touching, uplifting songs prove the exercise of strong affections—kindness, sympathy, encouragement, helpfulness. Harsh, grating, repulsive sounds prove destructiveness to be master of the man, and probably making him eager to become master over others—merely “the lion” roaring, or possibly your anger proving that it is only a donkey braying! Therefore set to vibrating in your own mind brotherly interest in others—even grandmotherly kindness—if you wish to move their hearts, persuade to better living, or even make yourself a welcome guest in their homes.

Many people seize a sledge-hammer to drive a tack! They use far greater force than necessary in every undertaking, especially in discussion or in any effort to urge others into some scheme—ignorantly failing to employ tact, sympathy, or sincere friendship which would arouse instant co-operation. Genuine persuasion succeeds where strongest arguments would only produce opposition.



Tobacco burns out brains! Devil's trade-mark branded on every cigaret-sucker! Sphygmograph proves one smoke paralyzes nerves partially — blunts feeling, not makes you "feel good."

Effect Of Cigarette Smoking On High-School Reports

25-Smokers Birmingham, N.Y. High-School Arranged by
25-Non-Smokers C. W. Baines.

Average Standing:	Smokers:	74.6%
	Non-Smokers:	87.0%
Average Number Subjects:	Smokers:	4.36%
	Non-Smokers:	5.04%
Question Marks For Incomplete Work:	Smokers:	17.0%
	Non-Smokers:	3.0%
Total Days Absent:	Smokers:	49.0%
	Non-Smokers:	11.0%
Excused Be- fore Close of Session:	Smokers:	4.0%
	Non-Smokers:	1.0%
Times Tardy:	Smokers:	70%
	Non-Smokers:	3.0%
Average Attendance:	Smokers:	91.83%
	Non-Smokers:	98.16%

"If a boy begins Cigarette Smoking before he is ten years old he will never be able to graduate from a High-School."

"The boy who is addicted to the use of Cigarettes is entirely out of harmony with his school; is frequently late and irregular in attendance; does not like to study; his moral sense becomes perverted; and no dependance can be placed upon what he says. He does not know truth from falsehood. His moral standard is low."

2. Cultivation or Restraint of Mirth.

Another illustration may be seen in right or wrong use of mirthfulness, wit, joking or "fun"—the monkey element of character. Though needed especially by public speakers to give "pith and point" and prevent dryness in an address, yet this faculty is only a tyrant when it makes a man or even a boy devoted to enjoyment of pure fun, or to its production for mere amusement of other people.

That is the same as a love for sweet is abused by the use of sugar and syrups and jellies, when that craving—"the sweet tooth"—was created to cause intense relish for the delicate flavors of fruit, vegetables and grains which are commonly smothered and hidden under a load of sugar. Mirth is intended to give even in ordinary conversation a quaintness, wittiness, originality or juiciness which is delightfully refreshing and eagerly welcomed.

But the use of slang is no proof of originality, except in its inventor. Imitators are mere parrots, pert but poverty-stricken as to language, possessing very poor vocabulary and mentally too lazy to choose appropriate words to express their thoughts—though perhaps to be pitied and excused because they do no thinking!

Keep your "monkey" on a chain, or he may do great damage, making you turn even serious and sacred things into irreverent and ridiculous jokes, causing you to do and say very undignified things—perhaps indulge in "practical joking," reckless hazing or such sharp thrusts at your wife as will drive her into divorce to escape "mental cruelty." "Never joke your wife!" Wedlock is a relation too holy and tender and intimate for any trifling or rudeness or bantering. Tell her frankly but gently what changes in her you would like, and then respect her freedom to yield or refuse—for love is killed by any compulsion.

Hilarity is often mistaken for hopefulness. The greatest funmaker, the clown of the party, is often the most despondent alone, and a surly bear in his own home—requiring excitement in a crowd to arouse his stupid mind. Be always cheerful, but never hilarious or convulsed with laughter. Do not allow your monkey to keep you from evolution into a noble, thoughtful, dignified man—wise, studious, steady manhood, worthy the respect, confidence and love of wife and friends. "When I became a man, I put away childish things." Play with child? Yes, but as *his* "pony."

3—Cultivation or Restraint of Conscience.

Your "elephant" or love of justice, needs a different sort of training, but equally constant and more severe. If weak, you are not a "man of your word." You will promise what you have little ability to perform. You will do very poor work, slighting it because you "don't care," not being yet in "the law of service" as your religion. You will be tempted to lie and cheat—perhaps even to break all the Ten Commandments, just to show how smart you are. "I don't have



Weak Conscientiousness shown in head and eyes.

Gustave Kindt.

Burglar and Tool-maker.

Hiram C. Gill, who was elected Mayor of Seattle in 1910, recalled to private life in 1914, and defeated narrowly for reelection in 1912.

You can prove the truthfulness of the above by using your own eyes and minds.

to!" will be your insolence toward law, your reply to any rules declared or regulations printed or hung up to keep you from vandalism or hoodlum acts—like writing your name in public places, whittling benches, trying to scare school children with your dog or auto, riding bicycle on sidewalk or letting dogs or hens run onto your neighbor's garden or flower beds—even planting forest trees next to lot line.

If your elephant is strong, then such "monkey business" will be checked. If that conscientious faculty—that elephantine love of right—is too strong or uncontrolled, you will be "very sensitive" (often resenting imaginary injustice), will be critical, censorious and exacting toward others—especially children and servants—always finding fault, perhaps even ready to join some frenzied mob! For a mob is only a breaking loose of the "elephants" in human nature.

Always do the right thing, then, regardless of wrong actions of others, even if they are injuring you. On the one hand, do not let your elephant "get on a tear," or snort with indignation because you want to "tear others to pieces" for failure to do what you think right and best. Perhaps they are doing the best they know how, or have strength of mind or body to enable them to do. Be magnanimous toward all, giving them "the benefit of the doubt." Be sure you are not the old tyrant, Procrustes, stretching everybody to fit your "iron bedstead," or chopping them off by your envy and jealousy when you find them bigger than your own giant's standard.

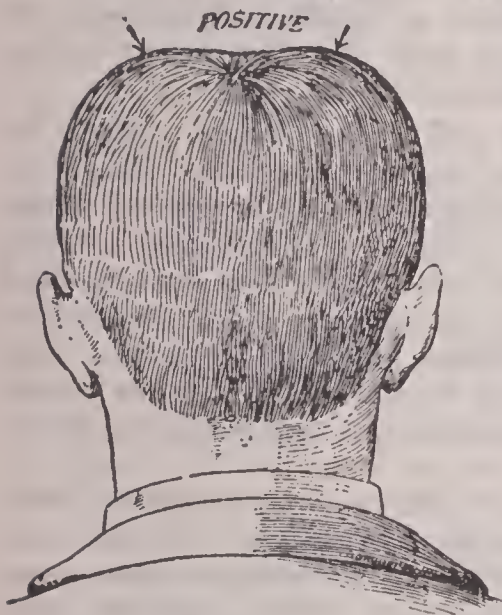
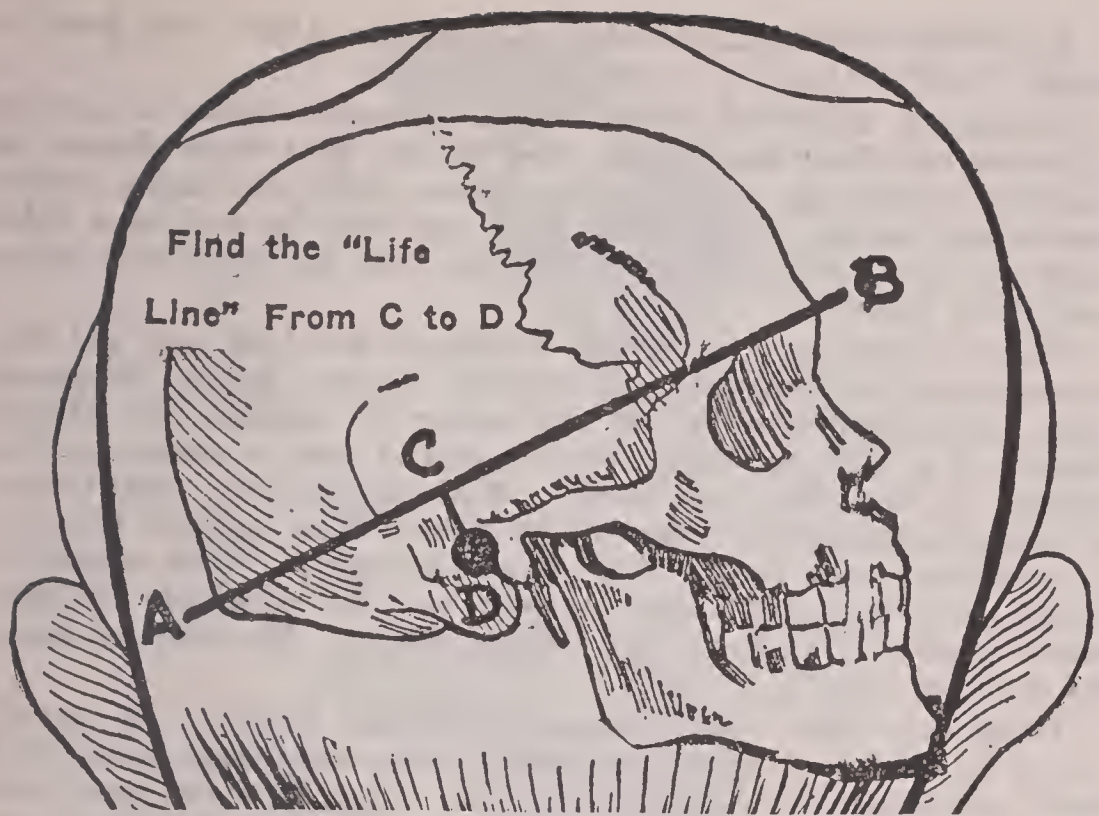
Full justice is seldom granted to others when it requires any self-sacrifice or even any discomfort or inconvenience. "Have salt in yourselves and be at peace one with another" (Mark 9:50), expanded into our U. S. wording: Hold such eager desire to unite conduct with knowledge (as salt emulsifies oil and water) that all quarrels and wars will cease—everybody being ready to arbitrate or even endure wrongs rather than fight.

Most people who are generous enough with gifts of money, food, etc., are still very selfish when it comes to yielding anything of their will or determination to do as they please. A woman—sometimes a moth-ball nuisance!—will keep her big hat on in hall or church, regardless of discomfort to the man who sits behind her! She will throw open her window in a car, even if people in next seat are coughing. She must have her "delightfully cool breeze," even if it brings pneumonia to others.

On the other hand, in church a man will close a window rather than change his seat to escape draft—while others are almost fainting for lack of ventilation. He will puff tobacco smoke into face of all in an elevator, when he is so "polite" that he removes his hat. We all "sit in the seat of the scornful" at times, ridiculing preferences of others when they interfere with our freedom—especially when some "long-hair" objects to smoke in the air he must breathe.

On the other hand, do not allow your "abnormal conscientiousness" to condemn yourself so unmercifully for your failures as to make you give up "all discouraged." Self-condemnation is often "barking up the wrong tree," or placing blame where it does not belong. Regret for failure or even sin is proof that your real character is not revealed by one wrong act, nor yet by a habit you loathe. Therefore you may properly say: "My bulldog (or my serpent or my monkey) was too smart for me that time, but he shall not master me again!"

Or you may even say: "The devil got me on the hip for once, but I'll beat him at his own tricks next time! I will make him my servant hereafter by using his first suggestion of doubt or sin as a prompting to prayer, and to just the opposite kind of action and meditation proposed in the temptation." Every evil has an opposite good, just as every coun-



Conscientiousness.



Conscientiousness

RELIABILITY.

Most people have a good square top-head (over ears). If yours is roof-shaped, better train for Lincoln's strict integrity.

If ear-opening is an inch below level of line from eyebrow to "nub" at back of head, "expectation of life" is 70 years—10 more for each added fourth inch.

terfeit dollar is proof that there is an honest one somewhere. It is only a step from an earthly "hell" to a heaven on earth, nor is it so difficult to take that step as some think—ignorance of this mental analysis keeping them bound as slaves to one propensity.

4—Cultivation or Restraint of Caution (the “old hen”—easily “rattled”).

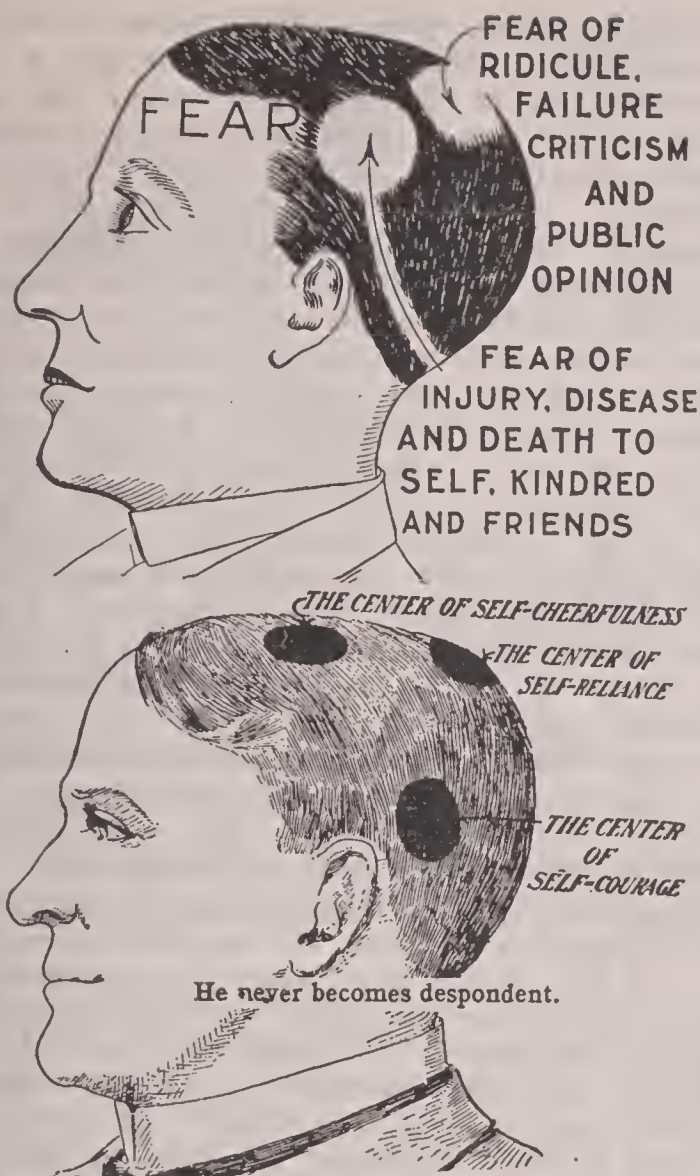
Nobody is ever “all discouraged,” though many a man is self-deceived into the belief that he is, and thus driven to commit suicide or some other crime—like one man whose pastor put me on his trail too late, and who turned in a false alarm of fire, and shot two firemen, also his wife and baby, and then himself.

There is only one organ of the brain that can ever get discouraged—“Caution” (fear, anxiety, worry, doubt, despondency, suspicion)—while all the other 41 organs are always happy as a May morning, unless scared into a panic by the cackle of that one “old hen.” Why permit any one tyrant to usurp authority? The Great World War started there—in suspicion and fear. The Germans said: “The world is trying to crush us! But we will not be crushed. ‘Might makes right.’ We have the will to power. We will let loose the dogs of war!”

Then they tore down through Belgium because of unbalanced brains, foolish fear making them desperate—the “old hen” arousing the bulldog in them (the lion or tiger element) and causing a loss of millions of lives and billions of property, while the suffering must last yet for many years in heavy debts and in enfeebled descendants.

If they had listened to Dr. Gall 125 years before, when he was telling them: “You bulge too much over your ears!”—and tried to follow his practical method for restraint of those excessive developments, then this terrible destruction would never have blasted civilization. Ah! more, if they had heeded a greater than he, even our Lord Jesus, in that important command: “Have salt in yourselves, and be at peace one with another”—salt being a symbol of desire for exact truth, eagerness even to submit to arbitration at any cost, in devotion to what is just and right.

Calm that paralyzing fear, that distressing anxiety, that morbid melancholy, that incipient insanity. “Take no thought for the morrow”—no vacillating planning—and your digestion and sleep will improve, your days will be prolonged, your friends multiplied, your success doubled, your influence over all increased—even over the other man’s “bulldog,” for he bites only when suspicious of injury intended him or his friends. Read Swedenborg’s strong book on “Divine Providence”—in all large public libraries. It is no more difficult to believe “your hairs are all numbered,” and that “not a sparrow falls” without attention and care of the Infinite Father than it is to put your faith in fate and luck and chances. Of course there are a few reckless people who need to cultivate caution, at least till it is strong enough to make them stop when driving an auto across railroad tracks, or to keep them from becoming “plungers” as speculators. But ninety-nine need to restrain where one needs to cultivate cautiousness.



But how overcome this common habit of worrying and fretting? Why, just as you would conquer any other sinful habit—for this is as much a sin as any passion or appetite can cause—by thrusting out of the mind the first alarming suggestion that will introduce anxiety, fear or hopeless gloom, and then by going to thinking vigorously about something pleasant and useful to others—and doing something for them also, unless too feeble to move. Even then, perhaps you could write a helpful letter, or offer a prayer for somebody. No man ever committed suicide just after he had been “doing a good turn”—especially if it was some little child.

For discontent and worry is merely one manifestation of selfishness, and therefore needs rebuke, not sympathy. The same is true of most grief and mourning—ostentatious even when quiet—for, if shown at all, it is saying: “Look at me! See how I am suffering!” Better sing the hymn, “Go bury thy sorrow.” It is just as wicked to be ruled by the “blue devil” of worry as by the “red devil” of greed or lust. Yet many a so-called Christian is not ruled by Jesus Christ, but by that devil of fear—“enjoying religion” which is only a

kind of life insurance policy for "what may come after death," nothing but desperation to escape a punishment already self-inflicted at the moment every sin was committed—mere credulity for a mistaken creed which contradicts the repeated commands of Jesus: "If ye love me, keep my commandments."

But do not try to stop planning and worrying on a sleepless bed by fighting the habit in a nervous tension of mind, for you are more likely to work yourself into a frenzied fever. Don't get to joking and romping at bed-time, and jump into bed alert and perhaps still talking—trying to hold up the bed, instead of letting it hold you—but go quietly, slowly, every muscle and nerve relaxed, saying to yourself: "With Thee is the fountain of life," or "Behold, He giveth His beloved in sleep"—giveth moral and spiritual reconstruction to the teachable and trustful, even more than physical restoration. You may really "go to heaven" every night, by holding your mind placid and receptive, for thus you will calmly "die daily" (1 Cor. 15:31) and the last closing of the eyes will mean only a welcome sleep—all terror overcome long before—will mean breaking out of this *shell* (our physical body wherein we are merely embryonic, like an unhatched bird) into that "larger life"—a promotion from earth's primary school into heaven's university.

Selfishness disappears to that extent we can recognize that life is not self-originated, that we are only receptacles of the Lord's life, as the water pipe receives constantly from the reservoir—yielding our members as instruments of righteousness unto God, and every faculty of the mind (Rom. 6). And with that vanishing selfness goes also this paralyzing fear. "Perfect love casteth out fear." If we really love the Lord, we shall be so "married" to Him in His loving work for the good of everybody that we shall have no moment left for anxiety or despondency—nor for suspicion, anger or desire to compel others to adopt our opinions or methods.

Men who scornfully reject religion, and even boys who have been ridiculed into being ashamed to be called "good boys" generally cherish in place of religion some form of superstition—belief in luck or "fortune-telling"—which is a practical admission that, "There is a Divinity that shapes our ends, Rough hew them how we will."

It calms the worried mind most wonderfully, and even cures many diseases miraculously (as I have seen it), to read the Bible prayerfully (if the praying is not merely scared begging)—especially when concordance or index is used to find texts containing the words: Hope, Trust, Care, Wait, etc.

Learn to "breathe easier" mentally—and also physically. Form a habit of regular and deep filling of the lungs when eating, writing, or studying, as well as when physical labor compels it—imitating an ox pulling a load, not holding your breath and gritting your teeth only to fall exhausted after any brief strain.



The above illustration is full of meaning. Many have frightful dreams. They spring from a very active condition of Cautiousness. One gets into all kinds of dangers while asleep when this faculty is very large.

An extra bath has often cooled the temper quickly (inflamed by fear or disappointment) and prevented a quarrel or cruel deed. (Some children whose heads I have examined have taken my advice and actually put their heads under a faucet when they "got mad," before speaking a single word! Surely such will learn to "have dominion.")

To women I say: When "the blues" attack you, go quickly and borrow a baby! (Of course you never had courage enough to be a mother yourself, or you wouldn't have time to mope and sulk around!) Then see how soon and how easily you put to flight that army of doleful disconsolate imps by the help of one innocent and hopeful child—no matter if a few biscuits have burned up in your oven! Even that college student proves himself as wise as he is ambitious who spends an hour often giving (?) some young child a good time.

This advice for restraint of caution is here enlarged because of the great need—many people "through fear of death all their lifetime subject to bondage," or through fear of criticism, loss or failure.

Most skulls are shaped like an egg, broader by an inch or two at the back than they are three inches further front (measured by calipers), and that means that most people were "born in a panic," "scared to death before they were born," and should therefore reconstruct their brains by steady refusal to let fear domineer over all other kinds of thinking—

tinging the whole with melancholy and making their whole lives pathetic, like Poe's lament: "I lived alone, in a land of moan, And my soul was a stagnant tide!"

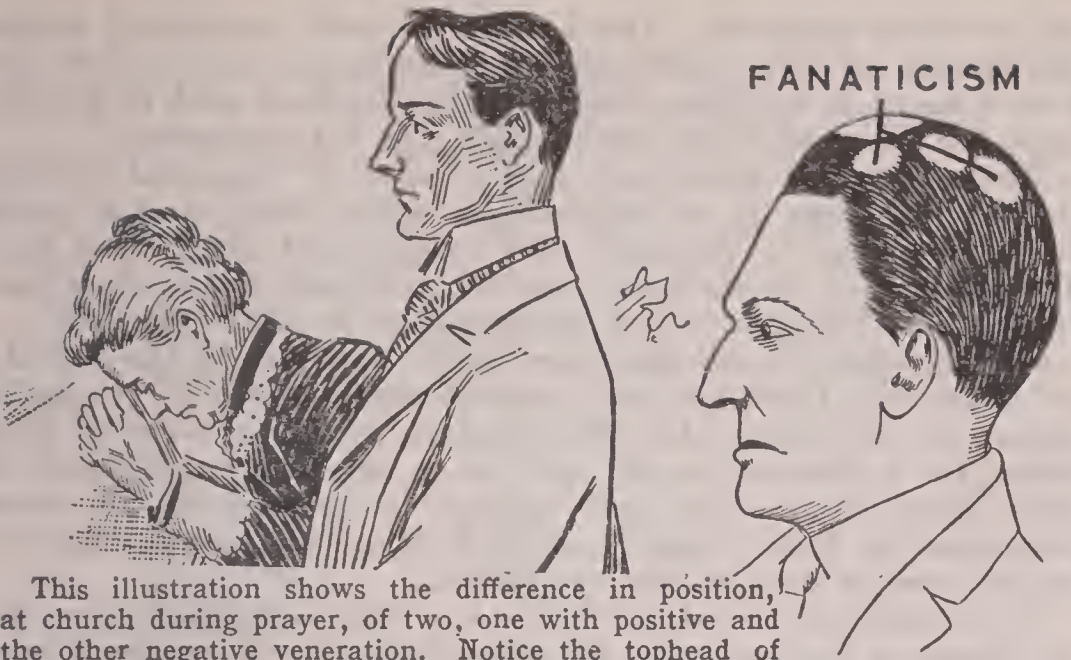
Hope must be cultivated by every means possible—shown deficient in worried people by a small hollow an inch forward and higher than caution. Never say: "Just my luck! Just what I expected!" Learn to expect more, counting all the favorable signs and conditions and ignoring the obstacles and difficulties—never magnifying a molehill into a mountain, but saying with Napoleon: "There shall be no Alps!"

Form a habit of anticipation to balance any natural timidity or bashfulness, doubt or suspicion, hesitation, indecision or dilatoriness. "Count your chickens before they are hatched" just for the pleasure of anticipation. It will at least make you cheerful part of the time, and remove some of that melancholy tinge from your life, sometimes the main manifestation of this excessive caution—a sort of indefinable gloom or appealing manner, as if hunted down by fates and friends as well, as if nothing else could be expected, as if hopelessly resigned to a life of martyrdom. Hope must be stimulated, drilled, compelled to act vigorously, for that is the best antidote to anxiety and failure. You can compel yourself to form an unvarying habit of mind that is not only wide awake but cheerful, not only courageous, but hopeful—"with a heart for any fate," never depressed by any loss, mistake or failure.

"Something is coming!" one brilliant author kept saying to his wife when she was in tears in their prospector's cabin, because they did not know where the next meal was coming from. He tramped over the mountains to a rude post office, and found an entirely unexpected letter from me with a \$10 bill in it—which saved his life, he afterwards declared, because he was near the verge of suicide.

"I'm going to feed the poor!" exclaimed a man who was himself "down and out." "You'd better feed yourself!" was his wife's reply. But in spite of her ridicule of his plans, Mr. Warner did start a restaurant for poor people and operated it in Los Angeles for many years successfully, feeding thousands of people good food and plenty of it, at prices so low that it was generally difficult at meal hours to find a seat—often no standing room for people waiting their turn. Scripture mottoes were hung along the walls, and he told me he was making money in his practical charity.

Go get the beautiful and encouraging old song "Whispering Hope," and sing it whenever you feel "under condemnation" or get an attack of "the blues." God is never "angry with the wicked every day," though it had to be so written for a sensual age because it so appears to unreasoning minds, just as a child thinks when punished that the parents hate him.



This illustration shows the difference in position, at church during prayer, of two, one with positive and the other negative veneration. Notice the tophead of the gentleman.

5—Cultivation or Restraint of Veneration.

This organ of worship should always be exercised in connection with Hope and Spirituality, for then a true religion would bring highest happiness—a sense of real fellowship with the Lord. But Veneration is oftener influenced and warped by caution (also by abnormal Conscientiousness and Approbativeness), and that combination causes only “fear of the wrath to come”—just religion enough to make you miserable! Hence most prayer is a cowardly whine, or a pleading for material prosperity which would prove very harmful to character and eternal welfare—a begging for pardon that can be granted only when the sin is forsaken, and that is then granted before words can be framed to ask forgiveness. “He shall save His people from their sin”—from their sinning, from any desire to sin—not merely from penalty or punishment.

“Yield your members unto God as instruments of righteousness.” What members? Hands and feet, tongue and eyes and ears?—every part of body and brain! Then surely each specific faculty of mind as well—imagination, will, reason, ambition, affection. And that is what the first commandment means: “Have dominion over the fish of the sea” (curiosity or cold-blooded eagerness for facts, the scientific investigator, explorer or experimenter of the mind), “and over the birds of the heavens” (imagination, aspiration, ideals, “castles in the air”), “and over every living thing that moveth upon the earth” (warm-blooded affections, desires, passions). Self-control thus perfected becomes God-control.

Froebel labored in poverty to establish the kindergarten to teach youngest children to constantly and joyfully yield his members unto God, recognizing Him as the only “Fountain of Life,” creating and pouring down through everybody a steady stream of life—so strong and unvarying as to seem

to be self-originated. Veneration properly exercised accepts this stream of life gratefully every moment, and eagerly uses it as a loan, in co-operation with the Creator, and in growing Love for Him and His grand plan for all humanity.

The man who never prays is a case of "arrested development." He may be an athlete as to his body, and a genius as to his brain, a physical and intellectual giant, but he is still a child as to his soul—an undeveloped babe when compared with some godly old grandmother that he ridicules.

On the other hand, there are a few fanatics in the world—no brotherly feelings, no magnanimity toward struggling humanity, no respect for the freedom of others—ruled themselves by a narrow creed and by a morbid conscience, till (like Procrustes) they are zealous to compel all to accept "salvation by faith alone"—though many a Lincoln character has refused it as a hollow credulity.

Veneration in a little child makes him worship his mother or father as his god. As he grows older he becomes a hero-worshipper. If he stops there—not going on to reach up to know, reverence and love the Lord as his Creator and constant Companion—he fails to "receive the at-one-ment" and remains only an immature child, a spiritual dwarf.

6—Cultivation or Restraint of Concentration.

Changeableness, fickleness or a lack of continuity, and "stick-to-it-iveness," is a very common weakness especially in Americans—restless, roving, always "on the go," everybody wanting a "travel job." This habit of mind causes a hollow across the skull just below the crown. Indecision—partly from caution, but chiefly from this desire for constant change, diversion and variety, vacillation, mind-wandering, butterfly flitting, instead of bumble-bee concentration, "the rolling stone that gathers no moss"—this weakness is the cause of a large proportion of failures, and even of much reckless "plunging" or taking chances. Steadiness of plan and purpose can be gained only by putting a "balance wheel" into such brains—the motto, "Whatever is worth doing is worth doing well." "Strive for permanency" was the only word of advice a successful old preacher of but a single pastorate gave to a young preacher.

Most people have plenty of determination, which may be so harnessed as to help out very weak continuity (firmness often so large as to produce mulish obstinacy or balkiness unless reason is in control), but the strongest will has in itself alone no staying quality, no patient waiting, no plodding methods, no thorough study or grubbing for solid foundations in books, in business, or in character building—unlike Gen. Grant's: "We'll fight it out on this line, if it takes all summer!" Don't hitch up your butterfly to pull a heavy load or master a hard lesson; better hitch up that mule, determination.

We are a nation of travelers, pioneers, rovers, even becoming a nation of automobile-gypsies—very versatile as jack-



Very pretty peacock!
But such a "sissy"
would never be any-
thing more than a

dancing master — all
curls and finger rings
and flourishes!

of-all-trades, never disturbed by sudden change in conditions, "quick as a flash" to adapt ourselves to new difficulties—often only weather-vanes mentally, in that any trifle turns our feeble attention away from the important proposition, causing failure to fasten a lesson in memory or to make a sale even to a willing patron. Instead of boasting this versatility, we ought to take lessons of the compass in its loyal pointing to the north—never wasting a moment in unsteadiness except as overpowered or compelled. Salesmen need constantly to be on guard against any diverting of their attention until the order is written out—must even learn how to be the patron's decision and that, too, in so tactful a manner as to win lasting friendship thereby.

Tell your boy, if he says he "hates books," the reason is that he has not learned how to get his mental mule to kick the butterfly out of his brain. In other words, show him that his strong will was given him for the very purpose of overcoming all mind-wandering. The greater his obstinacy, the quicker the change from fickleness and unreliability to consistency, steadiness, dependableness and thoroughness—provided that strong mulishness is once harnessed to the work by his own willing resolve: "I'll do it, if it takes a leg!"

By such shrewd enlistment of any strong faculty to help out some weak one, every man as well as child can balance up, even reconstruct, a "wobbly brain," if he keeps at it long enough. "The double-minded man is unstable in all his ways," the apostle wrote (Jas. 1:8), but the boy, who lacked this concentration of attention, read it aloud in school: "The double-minded man is under the stable all his days."

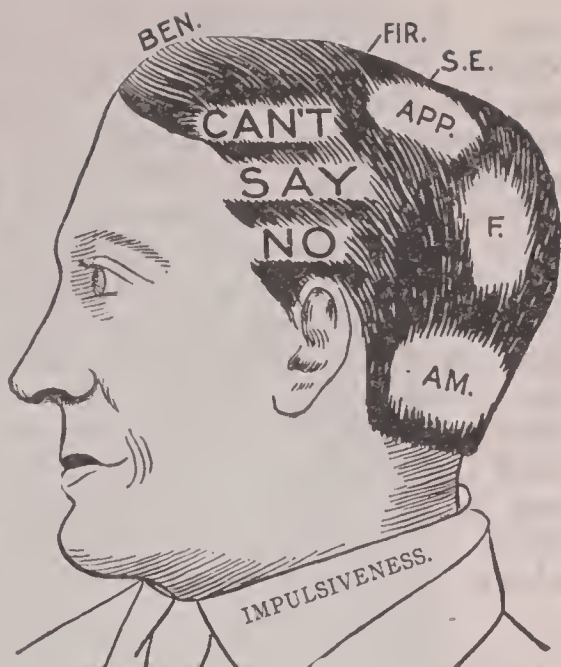
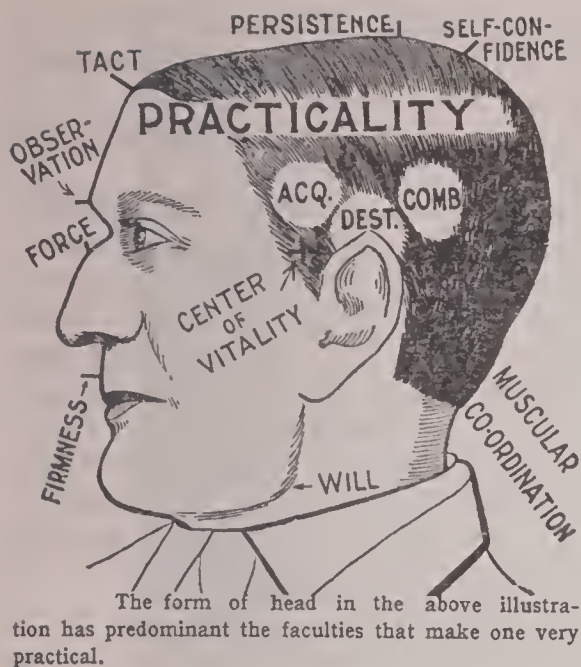
Young people generally despise any program, preferring to do as they "feel like doing" at the time—following every sudden impulse—but that means very uncertain results, desultory thinking, roving imagination, superficial study or investigation, "snap-shot" judgment, fragmentary work. Hence this advice must be repeated and also urged: *Adopt a carefully considered program* very early in life, for every hour of each day, because that will increase your efficiency, and add a dignity and grandeur as well as usefulness and happiness to your life. Instead of cramping you or making life seem monotonous, it will merely place a set of guide posts along the difficult trails of life to save constant delays for uncertain decisions or waste of time on wrong routes. Shall it be fickle impulse all your life, or steady program?

7—Cultivation or Restraint of Dignity.

Most people need far more of self-reliance, self-confidence, true dignity (turkey) and less of self-consciousness, approbateness, desire for appreciation, love of praise, sensitiveness, vanity (peacock). Yet a few people have too much of this self-esteem or egotism—acting as if they made the world, or owned it at least! "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

These two elements of character are seldom clearly distinguished from each other, but he who can analyze actions, so as to discover their real motives and then compare the two, often wins by such knowledge and shrewdness. Approbateness or self-consciousness produces politeness, but it also makes braggarts, dudes, poltroons—"doormats" for everybody to wipe their feet on! It tips the head always to one side in an affected manner—sissy fashion, "ain't-I-sweet" style—and often bends it forward in a most deferential, humble, apologetic, meeching attitude. Self-reliance holds the head always erect, if strong, and often thrown well back in a commanding manner. Even if not naturally strong, this attitude which is its natural language will be instinctively assumed, at least for a moment, when in the effort to resent any insult or unjust criticism.

Stephen Girard was considered proof against flattery—priding himself on an utter disregard for reputation. A stranger made a bet with a mutual friend that he could make him show pleasure when praised. After three shrewd efforts which produced only frowns, the stranger told Girard of the wager, and said he would be obliged to admit defeat because there was *one* man in the world who was above all flattery. Girard then tipped his head upon one side and smiled—a



Self-confidence must be built into your brain like the keystone of an arch, if others are to have confidence in you (because you are above any petty meanness or "getting something for nothing"), or if you are to be of practical benefit to the world—developing stiff upper lip, square jaw and Roman nose commonly.

sure sign that his one weakness was at last uncovered—and the two withdrew quickly to conceal their smiles and avoid his wrath at such betrayal.

So powerful was this desire for praise, and also shame over loss of reputation, that one bookkeeper quit a \$5,000 job, and even refused to remain at \$8,000, when he lacked only two cents of balancing his books correctly—though after weeks of figuring he had found the error—declaring he would never keep books another day. Everybody is largely controlled by this approbateness, and much good is done under its influence when coupled with reason, conscientiousness and benevolence. But it must be under their control or it will delude you and ruin your character.

Humble yourselves before the Lord, of course, knowing that all good things come from Him, even the power to think, speak or act—all of life a steady stream flowing down from that "Fountain of Life"—but to cringe and crawl before any man is not a sign of true humility, but a proof of weakness. Always rejoice also in the privilege of being of service to everybody, but be a noble servant—a soldier of the cross, of soldierly bearing—never a mere rag of a man. Meet every man "on the square"—as Blackhawk said to Pres. Jackson when he went to Washington: "I am a man and you are another!" Always have self-respect enough to be above any mean or silly act. It is the peacock man who can't say "No!"—to temptation or foolish customs of society.

Be as good as an Indian!—always perpendicular, soldier-like in your walk. Respect yourself or nobody can respect

you. Respect yourself in order to properly appreciate and respect others—choosing only such friends as you can respect, *not those who are ready to flatter you*. The rebukes of a wise man are worth more than any praise from weaklings or people of doubtful character.

Put your head on square every hour, especially when somebody tries to flatter or tempt you. If you are one who “can’t say, *No!*” you are a weakling, a mere sissy, and only a “hen-pecked” husband, if married, yet liable, if some loafer pats you on the back and calls you a “good fellow,” to “set up the drinks” for the crowd, and perhaps be carried home drunk yourself—minus the wages your family needs. Garfield used to say: “What the world wants is young men who can look a man in the face and say, ‘You are a devil!’” “God give us men!” exclaims J. H. Holland in this poem which all young men should learn and often repeat.

MEN WANTED

“God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands.

Men whom the lust of lucre does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honor, men who will not lie.

Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.”

Learn to say: “One with the Lord is a majority,” and I propose always to be that one. By holding your head erect every hour of the day, especially when speaking to others—whether to an audience or to only one person—you will develop that military dignity and self-reliance which will wean you from leaning on others, and will give you great influence and success.

Learn to face an audience and think when on your feet before them. Public speaking is at once the climax of education and also the best means of attaining full self-mastery. A man must feel noble for at least an hour, if he expects to give convincing expression to any noble sentiments in a public address. Be as generous as a gushing spring in contributing some valuable truth for “the good of the order” or to help your neighbors—not imagine they will ridicule your faulty method of “sponting.”

Don’t spend two-thirds of your life apologizing for the other third! Don’t say, “Excuse me,” or “I beg pardon” or



LINCOLN

WASHINGTON

GRANT

GARFIELD

“thank you very much” so often that such phrases mean nothing except that you would crawl like a worm to be considered polite. Take for motto: “BE—not seem!”

“Who is the greatest liar?” “The man who talks most about himself.” Never ask who appreciates or blames you. No toadying, no belittling or undignified acts, words or meditations! Say with Paul: “I put away childish things.” Don’t begin every letter: “I’m snatching a few minutes, etc. That will not long be considered good excuse for brief or poor letters, difficult to read, but will be accepted as proof that you estimate everything else of much greater importance than your friends.

Writing better letters to a much smaller circle of correspondents will save time for matters of far greater importance than keeping up acquaintance with so many people, whose chief claim on your time and expense for stationery and postage is their “appreciation,” often very shallow and insincere—mere flattery, the tenacity of a dog’s friendship. Give much of this now wasted time to regular reading of “something solid,” refusing to accept any diploma as proof that your education is complete.

No matter what others say or do to you, always do your duty to them, free from the childish spirit of revenge—loving your enemies for the goodness hidden within them, or refusing to admit that anybody is a real enemy, even if he does criticise—feeling always: “I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved.” That magnanimous spirit is in

striking contrast to the recent weeping complaint of one pastor's wife: "Nobody loves me!" Love other people, then, and prove it by your hearty interest in all that interests them!—that should be the reply to such sensitive whiners.

"He that would have friends must show himself friendly." But a meddlesome curiosity is not friendship, nor is either a domineering interference or a mere dog's carnal adoption, no matter how "loyal" or persistent. That base attachment only increases in selfishness as it becomes more tenacious or clinging. Give your friends perfect freedom to accept or reject your offered help, and also to neglect you while preferring others—unless you are certain that they are so deceived as to require your warning—never allowing your own sensitiveness to plead with them, nor even to meditate on the "slights" they may appear to offer. Don't wear green goggles! Better get rid of that sweet sensitiveness, for it is mainly fear and selfishness.

While avoiding all boasting on the one hand, and on the other hand all flattery or a patronizing air, still try to be always looking for something in others to appreciate and approve. Praise their beauty, and you cause vanity. But endorse—not flatter—goodness, and you make permanent their habit of doing good deeds, and increasing them. Admit that you are surpassed or beaten, whenever it could be so regarded—being a "good loser!"

If a peacock once glances down at his ugly feet,, immediately his gaudy tail droops, and he slinks away out of sight like the coward and bully he really is. So it is in our character. Chagrin or shame and despair over failure—especially failure in any public act or speech—comes from the peacock ruling in our minds, or too great eagerness for applause or endorsement, and too great sensitiveness to indifference or slights. Learn to despise veneer, vanity-case, all "make-up."

Test yourself to see if your desire for praise or petting is not foolish or excessive. Most boys want to do something to "astonish the natives," some spectacular performance that will keep them in the spotlight. "I stump you to do it. You're a yellow kid!" So one boy lately exclaimed, and to prove he was no coward the boy who was "stumped" climbed an electric pole, got a terrible shock, and fell burned and dying, saying: "I didn't want them to think I was a sissy."

If you are weak in self-reliance, you are not only likely to do such foolish things to win praise which is worthless, but you are also sure to do poor work where you think "nobody will know it," and to always be dependent on others for advice—perhaps even for your very food—especially leaning on your wife till it is impossible for her to love or even respect such a weakling.

Praise and blame make you to be "mercurial"—that is, inflated or puffed up by flattery and next moment cast down into "depths of despair" by some slight criticism that was meant to help—like the girl who recently committed suicide

because her examination paper was returned with a lower mark than she felt it deserved.

You must not allow praise to puff you up till everybody says you've got the "big head," for it will make your character a mere puffball—ready to burst from slightest breath of temptation or ridicule. You must never permit any fault-finding to discourage you, for perhaps your critic may not be so near right as you are. They once begged Moody, the great evangelist, never again to speak in prayer meeting! Consider who it is that offers the praise or blame, and remember that condemnation coming from a bad or ignorant man is generally the best testimony to your high principles, ideals and methods, while his praise would surely mean that you had fallen to his low level. I went many miles yesterday to hear a man preach, saying beforehand: "I love him, because the Daily ——— hates and denounces him, refusing to print anything he says."

WHAT THEY SAY

Wouldst thou know what troubles many,
What annoys them night and day?
Not a frightful myth or robber,
But the spectre "What they say!"

"What they say!" it haunts the maiden
When the hat or dress she buys;
Goads the matron till she maketh
Husband's purse a sacrifice.

To the orator it clingeth,
Daunts the statesman in his dream;
With the pulpit teacher stealeth
'Tween him and his highest theme.

"What they say!" Well, let them say it!
Airy echo, fleet as dew!
When they've breathed it 'tis forgotten,
They who hear forget it too.

Wouldst thou know what rules the millions?
Themis with her ancient sway?
Tramp and pomp of bannered legions?
No! the *bubble*, "What they say!"

Pause, dear reader, if you wish to develop true independence of character; pause long enough to commit to memory for frequent recital this poem by Mrs. Sigourney—an excellent back-bone stiffener!

8. *Cultivation or Restraint of Acquisition.*

Test yourself by another practical illustration of this balancing process—all examples, it must be repeated, intended

merely as models for regulation of all the forty-two organs of the brain. Try your own method in any case where one seems all the time "pulling against" another, or is in such opposition as to keep the mind divided, irresolute and half paralyzed.

"Acquisitiveness," Thrift, or desire to accumulate property, save money (the ant), the appreciation of values or appraising power, has its good uses and bad uses. "Go to the ant, thou sluggard, and be wise!" is good advice for lazy people, but it should not be the text loved most by a man who is already nothing but an ant—a miser, speculator, profiteer, plunger, really all gamblers and thieves—growing more and more greedy to "heap up riches," even if they do "lose their own soul." Conscientiousness and Benevolence must curb greed.

Such lovers of money ought rather to read the epistle of James (Chap. 2 and 5), and then heed our Lord's own warnings: "Woe unto you, rich men!" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (But our riches may be mental, even religious knowledge—beauty, strength, skill, rich voice or anything of which we boast or secretly glory.)

On the other hand, many are so weak in this desire for wealth that they need to develop it daily when very young, lest it be said of them when older and married: "He that provideth not for his own hath denied the faith and is worse than an infidel." Such should admit their lack of thrift, and cultivate that organ of the brain—about at the level of top of each ear but an inch further forward—setting it pulsating by all proper methods, especially by adoption of the budget system of appropriating in advance a definite amount of income to spend for each item, and then keep down expenses, not permitting them to exceed first estimate—one-tenth for religion, one-tenth saving deposit, one-tenth building fund, two-tenths rent, two-tenths food, balance for clothing, books, travel, recreation, etc.

Always ask price before ordering and then say: "I'll take a pound or three pounds," not "Give me a nickel's worth or a quarter's worth." Far better be considered a "tight wad" than never have any wad! Live the "simple life," thus saving in "littles" to have a roof of your own some day. Keep well informed on values even of things you do not expect to purchase, for that will make you a man of "good judgment" in all departments of life. Others will then find you helpful not only when buying a house or auto, but in all practical affairs.

If you train this "ant" impulse properly, you will not merely "lay up treasures on earth," but will "lay up treasures in heaven," will "make to yourself friends by the mammon of unrighteousness." You will gain a "proper perspective" on all of life and its interests or claims, duties and pleasures, that is, you will independently evaluate everything or see



"First Reading of Emancipation Proclamation" (Carpenter). Stanton, sitting; Chase, standing on Lincoln's right; Seward, sitting front of table.

things at their true worth in comparison with other things more permanent, standard or satisfying.

Then you will find it easy to say in a good sense: "I don't have to!" You will gladly go without many things that others are "crazy for," merely because you are determined to secure the greatest blessings in life—such as a good home full of happy children!—like the man who "went and sold all that he had and bought the one pearl." He who cannot get past a soda fountain or ice-cream parlor without exclaiming: "Let's blow ourselves!"—who can't live happy unless he sees every baseball game, who must "go to the movies" two or three evenings a week, who can't refuse an auto trip to the beach on Sunday, though he is teacher of a Sunday school class,—such a "spend-as-you-go" young man will probably never have a roof over his head that he earned himself.

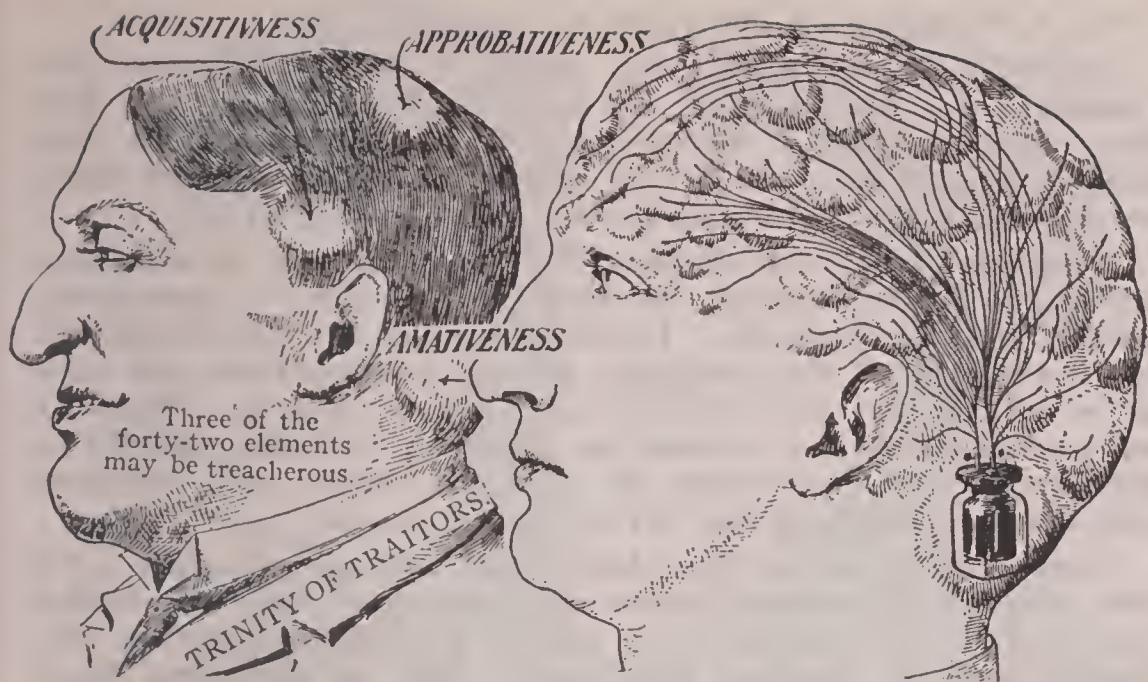
But there are a few young men of exactly opposite character who remain selfish old bachelors all their cramped and narrow lives, because they are unwilling to "loosen up" their greed sufficiently to support a wife and children. These are most "undesirable citizens," and should be heavily taxed to provide pensions for fatherless children—even a bonus for every child born that is at all needy.

This appraising power is needed by all in order to divide even time properly (as well as money). Many public speakers inflict so long and tiresome an introduction that the audience is half asleep and cannot grasp the main point—especially when further time is wasted on a multitude of unimportant details.

Most young people despise any program, or set of rules for regulation of their own hours or conduct, foolishly choosing to be "free" to follow the impulse of the moment (like that very wealthy girl her relatives wanted me to marry, but who said she "hated a watch," because it told her to keep engagements and regular hours.) That is why so many allow their wrong impulses to plunge them into evil habits—having no well determined plan adopted early and entered upon with determined purpose to succeed.

Make out your program when at your best thoughtfulness, young man, for every hour of the day. Then concentrate all your energies to carry it out regularly, allowing very few interruptions to it, if you hope to make the most of yourself—and if interruption is sometimes unavoidable, return at first possible moment, as quickly as the disturbed compass resumes its loyal pointing to the north pole. Steady habits will not take the romance out of life, but will increase all true pleasures immensely.

And do the same with your money. For if you cannot while young save some portion of your earnings by denying yourself most of the foolish expenses that others think necessary, you will never amount to anything financially—never much even in any building up of character. You will be likely to always spend faster than you earn, and be burdened



Sex-love—battery in back of head—electrifies every organ of brain, develops power to think, act, improve human stock. Give reason and religion full control or perverse impulse “grounds the live wire,” causes mental collapse—producing weak eyes, consumption, etc. Training of affections will be taught some day in all schools.

with debt all your life. Get a book arranged for the budget system of accounts, and when you have decided on the proper appropriations for each department, learn to regard each separate fund as sacred from any borrowing—just as you would be ashamed to go borrowing all the time from the neighbors.

Taking the Lord into partnership by vowing that one-tenth of all income shall be devoted to religious and charitable uses, first of all, has made some men very conscientious and methodical in spending the remainder. They testify that the nine-tenths accomplishes more real good and brings greater prosperity than the entire receipts had ever done before. This comes from such fellowship with Him to whom belongs all “the silver and the gold” that the eyes are opened to the folly of a large part of the “high cost of living.” “Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?” (Is. 55:2) The highest satisfactions of life are secured by those only who learn to weigh values by correct moral standards. Size of bank account is no measure of man’s true worth, nor is the size of his body—its beauty, the tone of the voice, etc.

“Were I so tall to reach the pole,
Or grasp the ocean in my span,
I must be measured by my soul;
The mind’s the standard of the man!”

(That was the exclamation of Isaac Watts when a woman pointed to him and said: “Is that little fellow the great Dr. Watts?”)

9. *Cultivation or Restraint of Sex-love.*

Amativeness, or desire for union with the opposite sex (rabbit)—located at base of back-head—must have a few more plain words of discussion. (My three books on that subject should be read by all and sent as presents to those old enough to consider marrying. See last page.)

No matter how well balanced the brain may be in all other organs, if the cerebellum (or little back brain) is untrained, misery is sure to result. Furthermore, if the affections are not regulated, *all* the purposes, *plans* and ambitions are sure to be selfish and inconsiderate of others. Every method of self-training, whether mental or physical, will aim chiefly to gratification of the senses, or personal pride, and conquest over others—never at real service to the world.

Some are weak in this desire for mating—though even then weaker self-control often deceives them into the belief that they are “great lovers”—and they need to cultivate this faculty, not by sensual indulgence, but by elevating their thought of the other sex until it partakes of reverence—the sweetheart idealized and idolized till seeming so pure and holy that only the word “angel!” can express his feeling. “Love is life.” To feel such a thrill of love is to begin to live. Only then can this dynamo (or motor, for the Lord is the only Originator of Love) electrify every other organ of the brain, and make a man a hero, a giant to crush down every animal propensity that may try to fasten bad habits upon him.

Restraint, even crucifixion of this sex-desire, is urged in most books, but such attempts at suppression generally become an accusing failure, though sometimes they produce a successful(?) suicide—partial and gradual, but a half paralyzed and pathetic suicide even when no bullet ends the losing struggle for self-mastery. To “crucify the flesh” is to consecrate it, dedicate it, elevate it in the face of High Heaven—as Jesus was “lifted up” and finally translated, promising that He would “draw all men unto Him.” He is the true “Lover of my soul,” the only Bridegroom or Husband for the great yearning heart of all Humanity—as set forth most beautifully by prophets, apostles and by the revelator (most clearly of all in Revelation 19 and 21)—and the Church, called His Bride, includes all who follow His teaching and thus prove their love for Him and His eternal kingdom.

It is this sort of people who alone can ever know the bliss of true marriage love. “God is not mocked.” No wicked man need hope for a happy married life. No man can treat a wife properly unless he is himself really a Bride of Christ—that is “a church in least form”—willing and earnestly striving to follow out the high principles of conduct which Jesus taught.

Love must be based upon respect and confidence, or it is a counterfeit thing, mere animal passion. Then respect must



One is "keeper at home," lives for husband and children, obeys first commandment, "Be fruitful and multiply and replenish the earth." Other is "independent," will rule or ruin any man, cares more for auto than all babies ever born.

be based upon morality, upon right living, pure and unselfish living, or it is only admiration for some external beauty or accomplishment. And genuine and lasting morality is always based upon religion of some sort, upon the Highest and Best each man can grasp—not only as truth or doctrine, but as a Being who is the author and embodiment of those ideals of high morality and unselfish service.

The truly religious man is seeking daily for clearer light on life's pathway, asking his chosen Commander for "the orders of the day." Those orders will seem very specific to his mind, covering even what he shall eat and drink and wear—and his marriage bed as well! For he is now "in training" more than any athlete who hopes to win a prize. When thus loyal to the spiritual marriage, to the Husband of his soul, he will be blessed with the love of a wife that increases as she learns to appreciate his growing patriotism as a "soldier of the cross."

For genuine marriage love must always descend from that "marriage supper of the Lamb," which makes heaven, and must descend through the wife. She is the real lover, not the man. Man is wisdom—an echo of her love, a response to love—and so far as he shows himself wise, eager to learn more, vigorous in application of all he has discovered of knowledge for benefitting the world, heroic in refusing to apply indolently or selfishly, his "gathered riches" for his

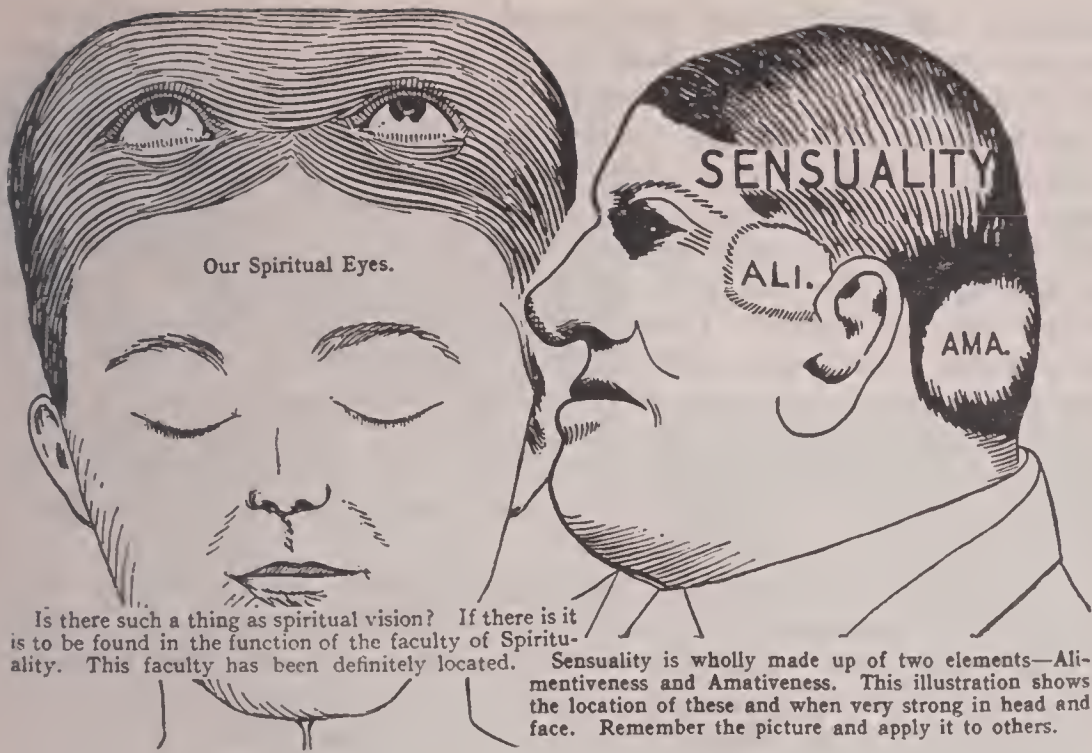
own happiness merely—to that extent only is it possible for a wife to really love him. And she will love such a husband to such extent as she has capacity for appreciation of those noble qualities, and capacity for loving.

Ptolemy taught that the sun gets up in the morning and whirls around the earth, but his eyes deceived him. So our eyes deceive us when we say of a man: "He is a devoted lover." Masculine love is only second-hand!—a mere return current of the woman's invisible and unexpressed love. Yet her love, like the radio, is all the more powerful because subtle and unperceived. She is ordained of Heaven to the high office of agent for pouring love into the world—created for that most important mission—thereby fascinating a mate, and then gradually transforming him from an egotistical bachelor (virtually an irresponsible somnambulist!) into a noble, unselfish manhood fitted to make one with her so as to be one angel in heaven. Thus she proves herself a skilled sculptor of soul. Or she extracts one of his "ribs" of egotism while he is in "deep sleep," thereby preventing them from all ossifying together till he becomes only "an old turtle," shut up in his own spiritual tomb. (Read Gen. 2:21-24).

But alas! Many young women fail to realize that love is "the greatest thing in the world"—so powerful as to win and hold a husband as a willing slave—and therefore they make the mistake of trusting to their cheap and shallow vanity, to the fascination of a beauty only skin-deep, so external and artificial it soon fades, and with it vanishes fidelity of the husband. To be a man's "doll" is soon to become only a rag baby in his estimation. To become a happy wife for all time and eternity, Mary must be imitated who knew how to choose "the good part," which can never be taken away—that good part of her husband, the germ of nobility, to be loved and mothered and made supreme, the ruler in all his acts and thoughts.

Then the wife is his royal queen, but she must be always queenly, not kingly in her ruling—feminine, tactful, persuasive, but never domineering. The moment she uses any force, the beast in the man is aroused and becomes defiant—or leaves her because he is too much of a man to fight with a woman. She must never say (or appear to feel): "I am your boss; you must do as I tell you!" Compulsion, nagging, denunciation, even argument or bargaining are very weak methods for any wife to employ, often proving fatally obstructive to any response from him to the feeble love she may feel toward the husband she thus tries to henpeck or conquer by mannish methods—proving her love of rule greater than any love for a husband.

Yet more, the wife is privileged to be the glowing sun of the man's heart and home. When she accepts her high honor in a true womanly way, never doubting her power, and hence governing quietly, calmly, silently like the sun, then he is delighted to rotate around her, as Copernicus proved that the



earth rotates around the sun. He sees a perfect illustration of her relation to him in those two powerful forces: the centripetal which attracts the earth toward the sun, and the centrifugal, which keeps it from falling into the intense heat for its own destruction. Recognize fully this immense difference as to the love relation between the sexes, young man, and meditate upon it, for it will prevent your soul from getting burned up in that worst "hellfire" of a furious animal passion, which wears a mask of love, and this recognition will make you determined to perfect yourself in wisdom and in some industry useful to the world—thereby making it possible for the Lord to give you the love of a true mate.

Go, read again in mythology the story of Perseus and Andromeda, and understand that parable to declare that you also must take that long journey—enter upon severe self-discipline, lasting from 12 years old to 24 probably—to slay Medusa (lust), the woman with snakes for hair, in order to claim your true Andromeda, who may herself be devoured by some filthy beast (of a man) unless you rescue her by honorable and well-regulated marriage. But take not one single longing look at Medusa, lest you turn to stone—which means become hard hearted and sensual minded.

"Vice is a monster of such frightful mien,

That to be hated, needs but to be seen;

But seen too oft, familiar with its face,

We first endure, then pity, then embrace."

Strong passion means vigorous life, and should never cause shame, except as it becomes master. Rule that, and there is nothing you cannot control. Rule that, and you win heaven here and hereafter. Rule it to improve the human stock, rearing a family of children superior to their parents. Such

purpose will make you indignantly refuse any temptation to abuse your body by any bad habit, for you have put yourself into training for life.

If instead of seeking your own selfish happiness in wedlock, you will adopt for your master-passion the philanthropic ideal of better propagation—better children, trees and ideas that the world needs—then you will choose a mate wisely, asking who will best help you to thus render your highest service to the world. Then you will not fall in love with the dressmaker, milliner and dancing master, only to find that there was no girl there—in all that “walking poem.” Union of soul and mind will be the ambition of your awakened soul. You will not permit that “old sea serpent”—the senses’ sway—to crush out your spiritual nature (symbolized by Laocoon in Trojan war.)

Then you will find it easy to regulate all passions and appetites, despising the seductive stimulants and narcotics which many consider so necessary. Do not say that tobacco makes you “feel good,” for that is not correct. It merely soothes, dulls or blunts your feeling, and that is partial paralysis—temporary, if only one dose of the poison is received, but made permanent by frequency of indulgence. It is impossible for any tobacco user to transmit a healthy pulse or heart action to his child. When even a boy gains a determined ambition to become the founder of a family, never another cigarette will stain his fingers or befoul his breath! How can any woman be an “angel” who is offered such filthy lips to kiss? One of the worst effects of tobacco is the blunting of the conscience, so that few smokers are considerate of others—compelling all to breathe smoke laden air, and resenting any objections as an interference with their “liberty.” Your liberty ends where my nose begins! Must we continue forever to be a narcoticized race?—half-paralyzed and incapable of any normal, healthy action of the brain?

Even tea and coffee, most sweet drinks and foods, also flesh foods, are likely to be discarded, if you once discover their small value to body or brain—more a disturbance than benefit. You will live on the best nutritious but simple diet for building up greatest strength and efficiency—plenty of vegetables, fruits and cereals and always thoroughly masticated to promote digestion. Even savage animals become manageable it is said when no meat is given them. Thus “eating to live, not living to eat” (like a hog), you will find self-mastery a delight. “He that ruleth his own spirit is better than he that taketh a city”—the true hero.

Improvement of the human stock, once it becomes any young man’s chief ambition—a laudable desire to build his own monument as founder of a large family—he will then, let me repeat, not choose for a mate one who merely pleases his fancy by beauty, health, education or culture, or by flattering him, but he will consider first of all what sort of children must spring from such a union. Then he will seek



Laocoön, the priest and sons, crushed by sea-serpents sent by Neptune as punishment for casting spear at Wooden Horse—Spirituality (of innocent child) overcome by Sensuality (materialism). (See classical dictionary.)

"Awakening of the Soul" (by J. J. Sant) shows highest faculties in control, building angelic character. "Ye must be born again," or be only human animals—arrested development.



mainly for a wife one who can supply his mental deficiencies—strong where he is weak, and less developed than he is in those faculties that are so excessive as to overmaster him. If he does follow this plan for scientific selection, he will lose nothing of delightful romance, but will find the "orange blossoms" never wither or lose their fragrance. He and his wife will both be called wise and self-sacrificing and be blessed by well-balanced generations who delight to honor them as their ancestors.

And both together, having made a little heaven here, will find themselves in heaven after they drop off this heavy, clumsy body—"death," as we call it, being only resurrection or bursting the shell into larger life, or promotion from kindergarten to college! But note well, that there are no "old bachelors" in heaven! All souls there are married. If one typical old bachelor should ever squeeze in, he would break up all heaven! For he is egotistical, self-centered, opinionated, obstinate, just the opposite of heaven's loving, confiding inhabitants, of whom our Lord says: "My sheep hear by voice"—obedient, teachable, devoted to each other. (Of course he is not a "typical old bachelor" who desires marriage but refuses it for conscientious reasons.)

Marriage, when established on this basis, even if propagative conjunction is temporarily or even permanently impossible, will find full satisfaction in bosom-love alone. "The happiest life that ever was led is always to court but never to wed." Woman's bosom is the physical temple of love, and according as that is revered by the husband, and according as that yearns for his embrace, will be the bliss of wedlock. Genuine love kills lust. Fight fire with fire. Beat back the fires of the pit with the fire that descends from heaven.

"Somewhere she waits to make you win,
Your soul in her firm white hands;
Somewhere your God has made for you
The woman who understands!"

CHOICE OF VOCATION.

What are you good for? What do you want to try to prove you are good for? What work interests you most now? Are you at all sure you will like that kind when old enough to choose it as your steady business?

No man can do his best, unless he really loves his work. No man can do his best, unless he considers his work a real service to the world—not asking "what is there in it" for "getting rich quick." This makes him faithful, thorough, self-respecting, above doing any poor work—building a more solid character daily.

Consider first what kind of workers are most needed in the world, for you should desire to "fill a gap"—despising the "soft job" that can never develop anything but flabby muscles and more flabby character. "Where duty calls or danger, be never wanting there!" "The straight line is the line of duty. The curved line is the line of beauty. Follow the one and thou shalt see—The other follow thee!" Freedom to fully express all latent powers in benefits to others—that gives joys unending, like release from prison.

Not pleasure or fortune should be your ambition, Enlist in that nobler army of plodding-peace—patient, faithful, loyal—requiring none of the blare, excitement or honors which keep up the courage of soldiers in war. Not what you get but what you give to society, that will make a man of you, and bring you permanent satisfaction. But remember always that it is *yourself* that you must give. Money is as nothing compared with hearty interest in your fellows, such a brotherly entering into their lives as they feel is sympathetic, helpful and encouraging, but never impertinent or domineering. (Read the poem on page 3, and be a "spring," not a "well.")

From another standpoint, consider what special talents are needed for the kind of service you may be deciding to undertake. The preacher, e. g., may be a good business manager of a church, even if his religious faculties are deficient, but he cannot lift the congregation by prayer, unless he has a high tophead, or full veneration, so that all feel he is talking with Jehovah. Then he will lead all to reverence the Bible, the



THREE TYPES OF THE AMERICAN SCHOOLBOY.

What vocation would you choose for such sons? First is "all tools"; second, "all business"; third, "all books." 1. Mechanic. 2. Salesman. 3. Teacher or preacher.

House of God and all sacred things—even the pastor himself as the messenger of the Lord. If that organ of the brain is not fully developed, he may be a good reform preacher—provided he has strong benevolence and love of justice—but is liable to do irreverent things, such as pounding the Bible or throwing it upon the floor (as I lately saw an evangelist do even in this day of education and refinement!).

If a clergyman has strong concentration, he is likely to be long and dry in speaking or praying, but if that organ of "Continuity" is small, he will not be thorough either in studying his sermons or delivering them—failing to make his hearers fully grasp his points—too versatile, disconnected, rambling, and probably very radical and changeable in his views.

A lawyer with such veneration large would be liable to show too great deference to judge, jury and even opposing lawyers, especially if his self-reliance were weak. And if he has the large benevolence of a philanthropist, he is not likely to choose the law as a profession—more is the pity! Lawyers must have good memory, energy and balance between perceptive and reflective powers—practical yet argumentative—and acquisitiveness large enough to make them see at a glance the relative value of things.

The doctor needs large benevolence to make him sympathetic and honestly eager to cure his patients, but if it is very large he will turn surgical cases over to others. Large domestic faculties will make him a big brother to the families—specialist in children's diseases. The surgeon must have full

development over the eyes—like the artist and scientist—to make him a keen observer. A good degree of destructiveness will enable him to cut without fainting at sight of blood, and if self-reliance is full and caution only moderate, the combination is good for surgery. If a doctor has large concentration, he will not investigate and try improved methods, being too conservative, but if it is very weak, he may not hold onto a case and see it through to a complete cure.

All professional men require good memory, voice, health, eyesight and personal magnetism for best success. The more complete their course of study before entrance upon a career, the easier the work will be done, though some of the most disappointing failures have been brilliant graduates—chiefly because memory was all there was to them, or because they ceased investigating and hence “run in ruts,” forever bound by the worn out traditions printed in their “authorities,” and depending upon their diploma or upon the brand of their alma mater to bring favor and fortune. Webster celebrated his “commencement day” by taking a few fellow graduates out behind his college barn (Dartmouth), exclaiming, “My industry may make me a great man; this parchment cannot!” Then he deliberately tore it in pieces and threw it away.

Lincoln was always painfully conscious of his ignorance, but he studied long hours to educate himself, succeeding as the best loved American, and able to write the finest model in literary composition. “Seest thou a man diligent in his business? He shall stand before kings!” Whatever your work, let your school education merely sharpen your mental tools—till you can improve upon what others have supposed the best possible.

Yet it is folly, not diligence, for the born musician to spend time to make a banker out of himself, or for the born traveler to tie himself down to the cobbler’s bench. Many are unsuccessful, and therefore unhappy, merely because they did not know enough to choose the proper vocation—or felt compelled to drift into the first one at hand.

Almost everybody is able to do something at any ordinary occupation—“jack at all trades”—and many half-failures exclaim discouragingly: “This is all I’m good for!” But they have never discovered themselves. Many examples could be given of those who do suddenly find their higher sphere of usefulness—including Grant, Rogers, *et al.* Rogers was a common bench moulder for the big Amoskeag Co., Manchester, N. H. (where I worked in their cotton mills when a boy). He found he had skill enough to model the human face and became noted as a sculptor, making many wonderful groups of statuary, small but very life like and in great demand. Grant was a failure at everything until he became head of the victorious army, and then was humble enough

to declare in his autobiography that any other man placed in his position would have done as much as he did—though the world will always rate him as a genius, one of the ablest of all generals. (He also said that he felt he was doing the South a greater benefit than the North by crushing the rebellion—a good example of brotherly sympathy for all who feel compelled to enter into a fight.)

The knowledge to be gained in college, together with the mental drill of gaining it, is very valuable—provided it does not cause mental dyspepsia and stagnation of effort—but the success, with little help from the schools, of some of our greatest men should put hope and courage into those who feel crushed by lack of opportunity. Lincoln, Edison, Burbank, Carnegie, Horace Greeley, Mark Twain are only a few of the long list, who could not be held down, even though called dunces or denied the privileges of the schools. And when many of these testify that this science of self-analysis has more than balanced the lack of schooling, it behooves us all to listen and use the same method—whether in school or denied that help.

EFFICIENCY

While change of occupation is often to be advised even at an advanced age, and though young people ought to give much greater consideration to choosing scientifically, yet it is generally not so much a question: “What?” as “How?” In other words, what seems a wrong business has often been made very successful by radical changes in method and manner of conducting it—or of handling brain and muscle for best results.

Latent talent is discoverable in all men by this analytic study of character—dormant powers, the brain often nine-tenths asleep!—and it is an astonishment to the individual (frequently too great to be believed at first), when that hidden ability is brought to light and begins to accomplish results never dreamed possible. Most frequently is this true in developing good public speakers from men who never before dared venture to address an audience.

Public speaking becomes a very great pleasure to one who understands himself analytically, for it is the highest exercise of propagative power—the power to impregnate minds and souls with truths of vital importance, of eternal potency. There is only one great secret about it. It is an easy mathematical problem to make a good speech, when you discover that secret and experiment a little.

Once form the steady habit of saying, “My”—not “I”—and you will soon be able to command all your forces—“touching the right button” in your cranium—setting into strong vibration, at the psychological moment, those forces in your own brain (those organs, animal impulses or mental harp strings) which you wish to set to vibrating in your hearers—thus producing a sympathetic harmony throughout the entire

audience and fusing all minds at a white heat into one eager enlistment to yield loyal obedience to the truth you have been privileged to insemminate. Beecher was the best example of a human engineer, for he used this science constantly, and frankly told his people he was doing so, always playing upon the emotions of his audience as skilfully as a musician upon his instrument.

Even an ordinary salesman must use this method, if he hopes for great success—some doing it unconsciously, but most very bunglingly, unless they understand its principles. This mental engineering, or applied psychology, is needed first of all for handling your own faculties, and second for knowing at a glance the strong and weak points of all people you meet, knowing how to appeal so unerringly to their peculiar constitution as to easily persuade them to follow your plan, purchase your line of goods or join your club or political party.

All our actions are much like the making of a soup or pudding. The good cook knows the blending effect of each article of its composition, and will not omit salt or sugar, nor add them twice because forgetful or paying no attention to business. In like manner the good speaker will pass out to the audience his bowl of delicious “hot soup”—not so hot as to burn or arouse antagonism, nor so lukewarm as to be nauseating, not too peppery nor too tasteless—and then his hearers will smack their lips for more, at least on some other day. Then he will at least stop that slovenly habit of saying: “And-er,” “I-er,” “think-er”—will think to a period for each resting place.

Proper mixing of ingredients, and concentration of purpose, will produce a good soup or pudding, a good song or sermon, a good book or building. Study, then, the best combinations of mental powers with as much stick-to-it-iveness as a cook uses in studying recipes or originating new ones. Study also the results as critically as an ambitious chef gets a habit of tasting everything over and over till perfection seems secured—and even then gladly listens to the criticism of those to whom he is catering.

Above all you must *concentrate every power* upon the one grand object or ambition or purpose of your life, or else efficiency and success will never be gained. A sailor may be constantly changing sail or rudder, but his harbor is never out of thought in any of the readjustments. So you may seem to people to be very changeable, even vacillating or a mere weather-cock, when you are really adapting your sails to catch the veering breezes—the changes in others, in your environment or circumstances.

“The strenuous life” of unremitting toil—“never mind sleep or meals!”—is not a necessity for winning success. That excessive “devotion to business” often defeats its purpose and sometimes destroys life itself. But calm, steady

concentration of will or desire and thinking or planning combined (or ultimated) in *regular* hours of labor—this is a necessity, and it will “remove mountains” or tunnel through all obstacles.

The greater the skill in *combining mental elements* to accomplish that grand plan or ambition, the less force and strain are required. Many a man wears himself out in hard work and yet is defeated because he will not take the trouble to properly sharpen axe or plow, sword or pen. Or they take wrong roads because too independent of maps or guideposts or the advice of people who have traveled that route all their life. So in the mental world. Nine-tenths of the men are somnambulists! Most of the brain is asleep for lack of a psychological alarm clock—lack of any clear method of arousing the brain and applying all its dormant energies to study or business. Learn to adjust or connect up every faculty needed for each task.

“Not more than one-tenth part of the brain cells are put into active service by the ordinary processes of education,” declares one scientist, after psychological tests of many people. The psycho-analysis that has been here set forth briefly will enable any man, who is teachable, to so perfectly apply it as to become a good human engineer for himself and for others.

By a little regular experimenting you can soon easily and calmly “touch the right button” in your own *dark mental halls*—or in the recesses of other cob-webby brains—and thus turn on the full blaze and dynamics of mind and soul. Thus become master of *every* animal impulse of your mental menagerie—and of every God-like aspiration as well—always issuing orders with that authority which the regular and full use of the word “My” establishes, and never permitting usurpation or insubordination under the treasonable assumption by one impulse of being “I” or the whole man.

Then you are keeping—let me repeat in closing—that first commandment: “Have dominion over the fish of the sea” (which means your curiosity or cold-blooded, scientific investigating propensity), “and over the birds of the heavens” (your imagination or lofty ambition), “and over every living creature” (your warm-blooded affections and secret impulses.) (Gen. 1:28). Then you are becoming the grandest possible success—whatever your financial rating—for you attain the true “measure of a man.” (Rev. 21:17).

DEFINITION OF THOUGHT CENTERS

(Explanation of Markings)

(The scale for marking is from 1 to 7; figure 1 indicating very small; 2, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large. C. means cultivate. R means restrain.)

GENERAL CONDITIONS

Size of Brain—Average circumference of a man, 22 inches (diam. 6 x 7½); of a woman, 21½ inches.

Your circum is: Diam.: Radii:

Organic Quality—Fineness and delicacy of texture; exquisiteness and refinement of mind.

Health—Physical strength, vital stamina and enduring power.

Breathing Power—Lung and chest capacity; power to oxygenize the blood—expansion.

Circulatory Power—The heart and circulation of the blood. (Men 70, women and children 75 or 80.)

Digestive Power—The stomach and digestive organs.

Motor or Active Temperament—Bones and muscular framework, gives activity, endurance.

Mental or Thoughtful Temperament—Brain and nervous system, and nerves of special sense.

Vital or Nutritive Temperament—Appetite and digestion strong, fleshy, magnetic, often voluptuous.

Activity—Restlessness, quickness, and desire for active life.

Excitability—Susceptibility, intensity, and impulsiveness.

INTELLECTUAL GROUP

(All groups arranged for committing to memory easily.)

1. *Language*—Verbal memory, ability to repeat verbatim what one knows; power to express thoughts, feelings and emotions by words—large vocabulary.

2. *Form*—Ability to observe and remember shapes, recollection of faces, family resemblances and expressions; aids in reading, spelling and committing.

3. *Individuality or Observation*—The Investigator, desire to see, examine and identify objects in nature, or ideas.

4. *Size*—Ability to judge of magnitude, or the length, breadth and height of an object; an accurate eye for proportion, perpendicular or level.

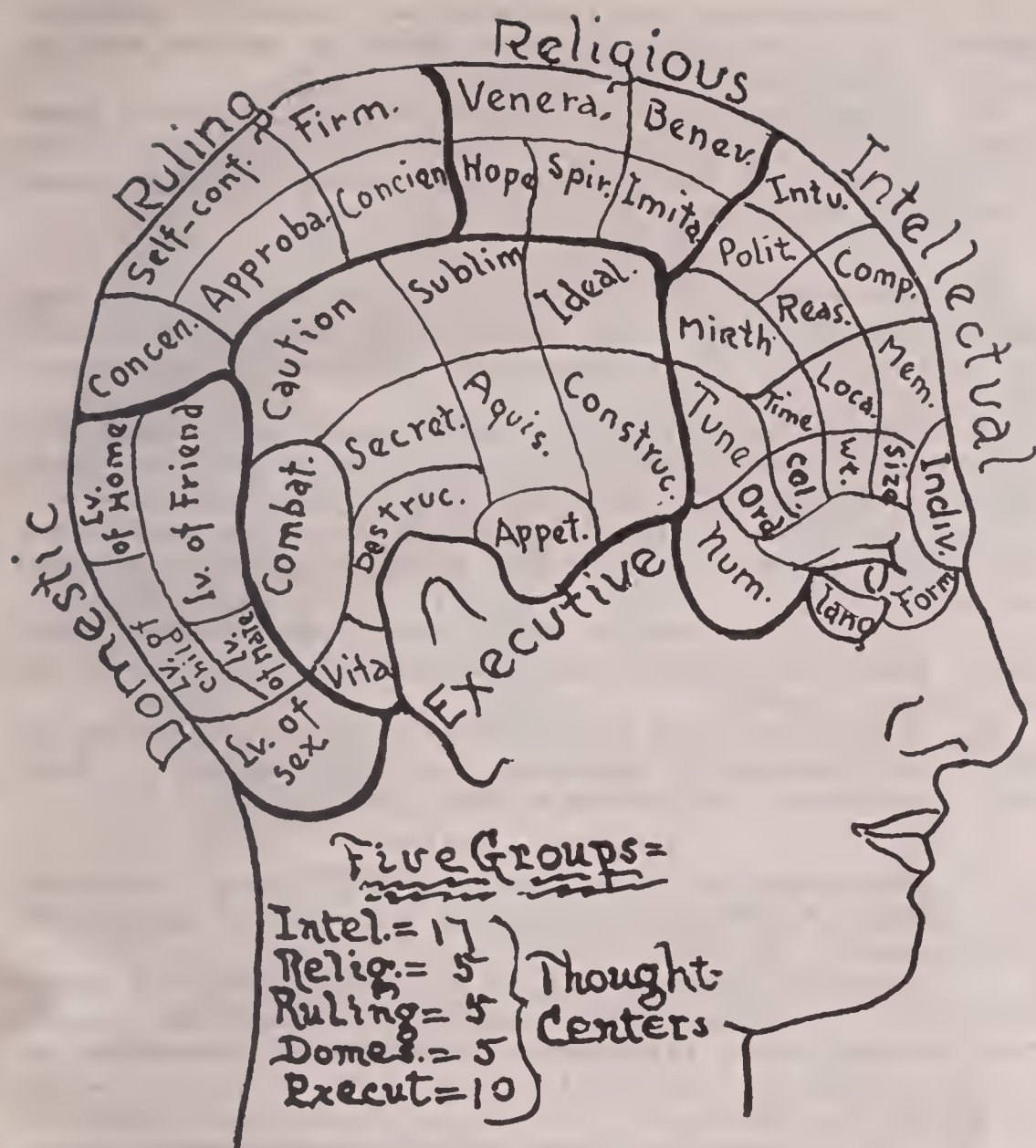
5. *Weight or Balance*—Perception of laws of gravity and motion; skill in balancing, riding, walking, skating, shooting.

6. *Color*—Perception and recollection of colors; judgment in matching and arranging them, and in knowing and remembering things by their color.

7. *Order*—Method, system, arrangement, neatness; desire to adapt means to ends, to lay out work and to work by rule or program.

8. *Number or Calculation*—Mental arithmetic; quickness in figures; ability to estimate; memory of dates.

9. *Tune*—Sense of sound and music; modulation in speaking, reading and singing; harmony and melody; sense of emphasis and pronunciation.



10. *Time*—Recollection and intuitive knowledge of the lapse of time; ability to keep time in music.

11. *Locality or Place*—Memory of places; desire to travel, see and explore new localities; geographical talent; ability to find one's way, not get lost.

12. *Eventuality*—Memory of facts, events, details, statistics, stories and general knowledge.

13. *Comparison*—Power to analyze, classify, compare, illustrate, criticise, and reason analogically; sees resemblances and differences; compares qualities, people and things. Love of parables, symbolism, cartoons.

14. *Causality or Reason*—Soundness of judgment; originality of thought, and desire to go back to the origin of things; deductive reasoning; ability to plan out inventions and to philosophize—the theorist and debater.

15. *Mirthfulness or Fun*—Wit, gaiety, sense of the absurd, laughing, joking, playing tricks. (p. 46.)

16. *Agreeableness or Youthfulness*—Geniality, pleasantness, blandness, persuasiveness, ability to interest and entertain others; suavity of manner.

17. *Human-nature or Intuition*—Foresight, sagacity, penetration; intuitive perception of character and ability to judge of character from first impressions; saying the right thing at the right time and in the right way—tact.

RELIGIOUS GROUP

18. *Benevolence or Generosity*—Liberality, charity, sympathy, tenderness, kindness, philanthropy, desire to do good, to improve and reform mankind; interest in progressive measures, magnanimity.

19. *Imitation*—Ability to copy, mimic, make right gestures unconsciously; versatility, adaptation to different kinds of work and spheres of life, and surpass noble models.

20. *Spirituality or Faith*—Impressibility, trust, confidence in partially developed truth; love of the wonderful, spiritual or mystical.

21. *Hope*—Expectation, anticipation, cheerfulness, optimism, buoyancy, elasticity of mind; sense of immortality in the future. (p. 54.)

22. *Veneration or Worship*—Prayerfulness, adoration; respect for superiority, greatness, age, and antiquity; filial love, dependence, disposition to serve and obey. (p. 55.)

RULING GROUP

23. *Firmness or Determination*—Will power, decision, positiveness, fixedness of purpose, tenacity of mind, and stubbornness. (p. 42.)

24. *Conscientiousness or Love of Justice*—Sense of moral obligation or responsibility; equity, accountability, moral principle, integrity, faithfulness, consistency; disposition to act according to agreement; resentment of injustice—the reformer. (p. 46.)

26. *Self Esteem or Dignity*—Self-respect; self-reliance; self-confidence; manliness; desire to command; equipoise and self appreciation. (p. 58.)

27. *Continuity or Concentration*—Connectedness of thought and feeling; ability to hold the mind to one process of mental action and complete every undertaking; patience to wait or work. (p. 56.)

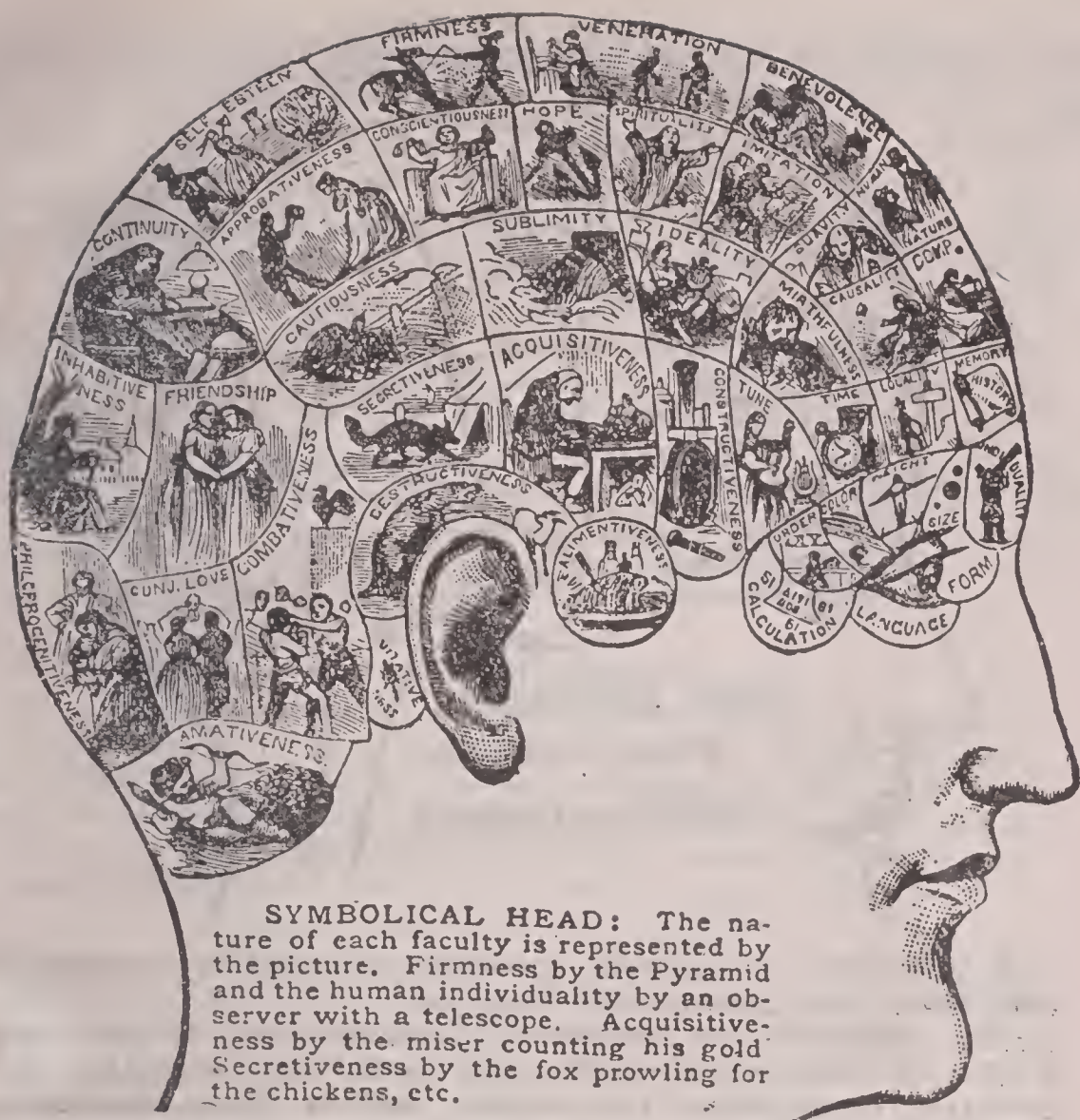
DOMESTIC GROUP

28. *Inhabitiveness*—Love of country, home and place; disinclination to change one's abode; homesickness—the patriot.

29. *Philoprogenitiveness or Parental Love*—Love of children, animals and pets; desire to be a parent and founder of a family.

30. *Amativeness or Sexuality*—Regard for the opposite sex; warmth of passion, magnetism, desire to caress and be caressed. (p. 68.)

31. *Conjugality or Constancy*—Attachment to one person; desire to marry; exclusive affection.



32. *Friendship*—Sociability, attachment, love of company, gregariousness, ability to make friends.

EXECUTIVE GROUP

33. *Combativeness or Courage*—Power of defence, resistance, defiance; spirit of opposition, resolution and self-protection; aggressiveness.

34. *Vitativeness or Longevity*—Tenacity of life, desire to avoid death, enjoyment of existence.

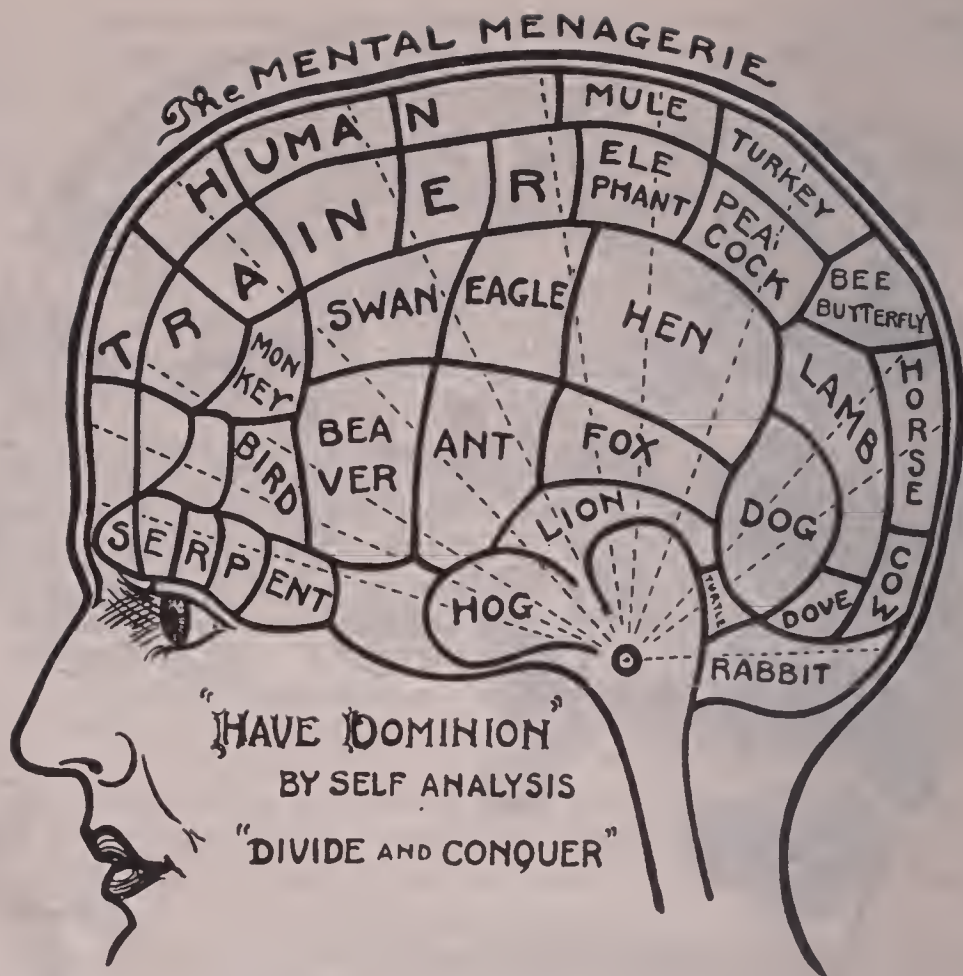
35. *Destructiveness or Executiveness* — Energy, force, severity, thoroughness; power to endure. (p. 43.)

36. *Alimentiiveness or Appetite*.—Sense of hunger and thirst; desire to gratify the appetite.

37. *Acquisitiveness or Economy*—Thrift, desire to accumulate, possess and hoard; also to trade and deal in property; gives "proper perspective." (p. 63.)

38. *Constructiveness or Ingenuity*—Dexterity, power of contrivance, versatility of talent in business, arts and mechanics, also in literature and music.

39. *Ideality or Perfection*—Sense of perfection and beauty; poetical sentiment and imagery; love of art, oratory



and literature; refinement, gentility and polish; ability to embellish, write poems—the Inspector.

40. *Sublimity or Grandeur*—Consciousness of the vast, grand, sublime, wild, terrific; and desire to contemplate the powerful in machinery, in nature, and in divine attributes.

41. *Caution or Forethought*—Prudence, solicitude, suspicion, despondency, watchfulness, hesitancy, fear, timidity, fret, worry, anxiety, pessimism. (p. 50.)

42. *Secretiveness or Reserve*—Tact, policy, diplomacy, evasion, concealment, even lying.

Age_____ Height_____ Weight_____

Expectation of Life_____

Best foods:_____

Best Vocation:_____

Best Mate:_____

Remarks:_____



Parton, historian (No. 1); Evarts, senator (3); Wiswell, general (4);
 "George Elliot, author (6); Prof. Bush (8); Napier, general (9).

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PSYCHOLOGY OF SALESMANSHIP

Three things properly analyzed, and then brought into proper relations at the proper time, will make a successful salesman: The Goods, The Purchaser, and The Salesman. The last of these is the only one generally considered, and he is, of course, of chief importance, but the other two need to be discussed first.

1. The Goods must be of honest value, seasonable, desirable and in demand. Or demand must be created by sample, by demonstration, by clear explanation, or by an eloquence that arouses expectancy, imagination or faith. Unless a man believes in his goods, he will put up a lame story, and he had better find something over which he cannot help "smacking his lips" convincingly.

Furthermore, he must know his goods—"know everything of something"—and know all there is to be known about them, especially in comparison with other similar goods which an inquirer may think he would prefer—whether it is transportation, corner lots, education or religion he is promoting. Frank admission that some limousine has many merits superior to those of the flivver he is handling, will often close a deal for his cheaper machine, because the seller begets confidence in his honesty by such magnanimity.

2. The Purchaser must have the price, must be of receptive mentality, and must be in the mood to consider the proposition—or must be brought into such a state of mind. Very few are waiting for a salesman, and most people keep their porcupine quills set against his approach—their purses padlocked.

Why does a bulldog bite? Because he is afraid! Remove all his fear that you are likely to do him, or his, some injury, and he wags his tail like any poodle. Every man keeps a bulldog in his brain—alert, suspicious, savage—and you can do nothing with a man till you get past his mental bulldog, and do it, too, without conflict or trembling. Here a knowledge of psychology is a great help, provided it is a working knowledge of applied psychology. No system is so practical or usable as true and original Phrenology, based upon correct anatomy of the brain and discovery of its "thought-centers" by Dr. Gall, born in Germany but of Italian parents, named Gallo, 150 years ago.

When such men as Edison, Burbank, Carnegie, Horace Greeley, Mark Twain, and many other noted men found in this young science their only college—though it is still immature and often prostituted by greedy "fortune-tellers"—and when many college-trained men, like Beecher, Talmadge, Horace Mann, Garfield, Gladstone, and Wannamaker, testify to its value in equal terms, those people who sneer at Phrenology because some materialistic "great authority" has declared "there's nothing in it" are only laughing at their own funeral.

Test it, then, for yourself by quickly taking a mental measure of each prospective patron—never speaking till you can calmly come near enough to note the color of his eyes. By that time you should have separated out at least one or two of his most distinguishing characteristics, and so fastened your attention upon that dominant feature as to keep it in mind during all your contact. This develops in you that intuitive faculty called “human nature,” the talent for sizing a man up, or knowing him at a glance, and makes you feel as if he were an old friend. Then it is easy to change your tone instantly to fit the leading peculiarity of the customer. Then he recognizes instinctively that you know him and inwardly bows to your superior intelligence—much as animals “know who is boss.”

This off-hand analysis must be allowed a moment's concentration of sharp study—with penetrating eye—upon every feature, form, posture, expression of countenance, gleam of the eye—to discover the easiest point of contact, the surest means of getting together. Whether you call it character-reading, tact, diplomacy, magnetism, or personal influence, it is a most powerful means of linking onto a customer and making him your willing and admiring friend. And soon it makes you an *expert in handling men*. It can never exist, however, except when based upon some degree of dignity, or calm equipoise in yourself, and the moment of its special exercise requires some “nerve,” or determination—a smiling challenge to “lock horns” intellectually.

For example, if the other man is a “high brow,” forehead cliff-like, then calm reasoning will be most appreciated and most effective—if expressed suggestively, even interrogatively, rather than assertively or dogmatically, and especially if presented in so choice language as to show incidentally that the seller is well educated. But pedantry will only disgust and any straining after big words will merely prove anxiety to make a sale, even at expense of sincerity or common honesty.

If he is a low-brow, or has a prominent ridge projecting like a visor over the eyes—which means large perceptive or observing powers—then, don't present theories or even arguments, but deal out your facts, pointing to every advantage or improvement and wasting no words over philosophy or hypotheses.

If his lips turn up at the outer corners, forehead full at outer ridge, twinkle in his eye, you may venture some witty remark, or quaint and “original” names for things, or even a joke, if sure it is a good one. Unless one of these signs is prominent, better “cut out all monkey business,” for you will only disgust by so bald and trifling a method of working him into good humor. In any case, joking is a dangerous weapon, often giving an unintended stab that causes recoil and aversion—unperceived perhaps but never healed. Hopeful, cheerful good-nature, and genuine interest in the success of

a customer, are far more potent factors than jollyng him, in any dealing.

If the "prospect" has a head that runs well up and back at the crown, and carries it always erect or thrown back "stiff-necked," better agree with him all you possibly can, and never contradict him even if he declares "the moon is made of green cheese." But be not too effusive in such agreement, for you will thereby admit he has reduced you to so low a station that he will no longer listen, and he will proceed with an inward chuckle to "wipe his feet on you." With such a man you must be most of all on guard against permitting him to get you confused or "rattled" by his egotistical style or lordly condemnation of your scheme. Make up your mind solidly never to get mad at the most outrageous statements or rebuffs. You can't afford to regard them as anything but childish—mere ignorance and petulance.

And let nobody see you even excited, for that proves you very doubtful of the outcome or distressed over the probable failure. While you are to be alert and in earnest, it is your business to be "the king pin" in this game of "snapping the whip"—cool, collected, conscious of triumph from the start. Watch the other man's interest growing into excitement under your manipulation. Explode your dynamite under his ribs, not under your own!

If his head is just the opposite of that—i. e., flat at the crown—and he shows a timid, meeching or apologetic manner—head likely tipped forward or toward one side, sometimes with upper lip drawn up—then you must first express some honest word of praise or at least approval, for his opinion (asking it indeed), for his person or for his possessions ("love me, love my dog")—before you can "get next" to such a man in any business transaction. But be sure that your appreciation is sincere, hearty, brotherly, and if possible grateful for the suggestion he has given you. Never belittle yourself by using flattery, for that is hypocritical and many are so suspicious and sensitive as to be quickly "killed" by any patronizing air.

If the middle backhead is very prominent, better first take time to inquire about the members of his family and what his boys are likely to become. The consul from Chile declared in a recent movie lecture on his country that this indirect method must be used there by our salesmen. If two or three days are spent thus, then merchants will themselves inquire what line the drummer handles and will be eager to give big orders.

These are only samples of proper approach. They can easily be multiplied by any observer shrewd enough and cool enough to "size up" each man before plunging into conversation. "All things to all men" even an apostle could make his motto, not in a deceptive spirit but with generous desire for greatest service. It is the principle of adaptation, the use of applied psychology—more important than whit-

thing a square peg before thrusting it into a round hole. It is a question of mental mechanics and mathematics as much as of common sense.

A public speaker must learn to set vibrating in his own cranium those organs of the brain that he wishes to set vibrating in his audience—and a salesman is a public speaker in a small way. But most speakers make a mistake of allowing faculties of their own minds to leap into action which are not needed or which thwart their purpose in large measure, causing defeat or failure more or less complete. Combativeness, determination, destructive denunciation in him at once arouse opposition, obstinacy and revengeful feelings in his auditors. And that to such degree that his message is wholly spurned, perhaps unheard because of resentment. Even his fear defeats his purpose because that gets no response beyond mere sympathy. He must be bold, but conciliatory and respectful of the freedom and intelligence of his hearers—never obtrusive or arrogant or patronizing—suggestive and persuasive rather than commanding or dogmatic.

3. The Salesman must of course possess certain talents himself in order to thus measure others and adapt himself to their peculiarities and moods. Or he must recognize what specific faculties are weak in himself, and go to work steadily, faithfully and scientifically to develop them—at the same time calling upon his strong faculties to serve as substitutes while the weak ones are gaining strength.

First of all in importance for this task is *SELF CONFIDENCE*. This must be the real thing, based upon full knowledge of the business, and manifested in a calm, steady, dignified manner—free from any embarrassment or its opposite impertinence. Counterfeit self-reliance is hasty, overbearing, often insolent in excess of zeal, or at least disrespectful and inconsiderate of the opinions and preferences of others. True dignity will never condescend to accept an order at any unreasonable charge, nor one that is reluctantly given, but will wait till the purchaser is fully convinced and ready to sign contract without urging. Such self-respect always preserves self-respect in the buyer and is the highest compliment to him—protecting his freedom as the very core of his personality—paving the way for future transactions without preliminaries.

Meet every man “on the square,” head erect—never tipped to one side, for that pose reveals peacock vanity or a weak appeal for appreciation—eyes looking very frankly into eyes, earnestly, searchingly, even penetratingly, but never with any gleam of compulsion, fascination or hypnotism. Thus you conquer in a fair game, proving that you are above any trickery that might win for the moment. If you are then temporarily beaten, you are still an honest man, and have left so good an impression that you may soon be sought in other

deals—perhaps through endorsement by the man who refused you.

In the next place, there must be a *STRONG WILL*—strong enough to hold itself in check! “The will to power” is very liable to turn bluster into beggary and whining (as it did in the Germans), defeating your purpose and destroying your market. “Pep” is to be cultivated—even by letting somebody “rub your ears”—but to be regulated, as a colt is trained to obey the rein, or even a word so low others do not hear. Impetuosity does not prove a strong will. That is like steam which is merely making a teakettle cover hop up and down—very showy but getting no results. Better to go to the other extreme and “sit on the safety valve,” till you learn suppression to make your will handle big cargoes. Energy properly organized or harnessed will make your “world” go ’round on mighty circles, but unless there is an exact adjustment or balancing of the centripetal against the centrifugal force, all your dynamics will merely hurl your little world off into chaos. Applied power shows that degree of efficiency indicated by the pressure gauge of the reserve power. If you have a “grip of steel,” it will only bruise unless you cover it with a velvet glove. If you carry the “big stick” of power, you will only frighten, unless you learn to “speak softly”—not in “sissy” style, but fraternally, serviceably.

TACT—a third requisite, already considered—or call it Human Nature, an intuitive” talent for “drinking in” every man (or knowing his character almost without looking at him), and for “linking onto” his every mood naturally and easily—this marvelous gift may be regarded as an unconscious intellectual mechanics or skill in so adjusting mental power to the problem of distribution (or dissemination) as to produce satisfactory results with least friction or waste of energy. Most beginners in any line of work—whether preaching or peddling peanuts—have so much ambition and determination, but so little judgment and self-control, that they seize a sledge-hammer to drive a tack.

This tact, or character-reading and character-handling talent, is often latent, but it can be rapidly developed, called out, educated (*e-duco*) by steady practice or exercise, not merely in estimating strangers but in testing appropriate methods of approach and influence with them. Many old drummers wear themselves out “lifting the heavy end of the timber,” because so unobservant as to remain ignorant of the far easier, simpler and more successful psychology of salesmanship. They bring up their heavy guns when only a small rifle is needed—if handled by a sharpshooter.

FRIENDSHIP, brotherliness, philanthropy, or an unselfish purpose to be a benefit to others—a very practical religion, the difference between the Dutch trader and the Jew—this might be scorned by some as if a handicap rather than accepted as a fourth requisite for successful salesmanship,

and perhaps it is for a street fakir, but even he would be stronger, more truly eloquent and therefore sooner believed, if this element could be discovered in him by the keen character readers among his wondering crowd. Certainly for growth in a permanent business, nothing can equal this noble characteristic. And even at the start it enables a salesman to lose himself in the impelling motive of doing good—all timidity, sensitiveness, and self-consciousness thrust out by this grand, self-reliant, dignified program, an ambition to score high in benefits to the community.

CONCENTRATION will then become easy for the most flighty mind, when that noble purpose takes hold of a man. Instead of feeling tied to a wearisome task or straining to push a hated business—staggering along under the “curse of toil”—an enthusiasm is engendered which carries you along so delightfully that hard work becomes your pleasure. You can now class yourself with Edison as a “man who never works”—having learned the secret of getting more happiness out of doing something useful than from any form of amusement or recreation.

Versatility is our pride but our weakness, making us superficial investigators, lacking in thoroughness for any study, writing, manufacturing, or distribution. Whether we “grow, make or carry” products, we do well to imitate the “plodding Germans” in this quality, and learn the value of “stick-to-it-iveness.” Hitch up your mule—not your butterfly—to pull a load!

More salesmen fail by wandering mind than perhaps from any other cause, yet most “failures” never suspect that. They can “show goods.” Yes, but getting “lots of nibbles” isn’t catching fish. At the “psychological moment” of closing a deal, a very versatile mind is likely to be off skyrocketing on some entertaining scheme, so that mere bodily presence is felt to be but mockery. If you cannot learn inhibition to the extent of shutting out all other ideas, holding your own mind to the one proposition till the matter is settled, how can you hope to hold the mind of an indifferent auditor or purchaser?—especially if he sees how easily he can divert your attention.

Practice concentration every day. Listen to every word of the driest lecture or sermon. Keep by you some “heavy” but instructive book, and read it regularly for mental gymnastics. Don’t quit studying till you are 90. Some day you may become a genius—“2 per cent inspiration and 98 per cent perspiration”—“having the power to look at the point of a needle half an hour without winking.”

DECISION for the undecided must be listed as the sixth activity of a salesman’s mind. Not a knockdown forcing of decision, but a very tactful bringing of the hesitating listener up to the point of decision, and then helping him suggestively to make the plunge—somewhat as you would encourage a boy too timid to take his first swim. Indecision, vacillation,

double-mindedness, is the almost universal American lameness of character. Act as a crutch for people—steady and dependable—if you would do them the highest favor.

Yet you must so respect their freedom as to never alarm or anger, but leave them under the impression that they were independent in taking the step. This service can be appreciated and sought again only when you have patiently diagnosed a patron's needs, and only as it proves to have come from a genuine interest in his welfare and happiness—making him also a greater benefit to society.

No coercion, no delight in mere triumph, no hint of your own superiority—always the brotherly adviser prominent and sincere in the effort at helpfulness, which is now becoming your habit and delight in life. Coming under the "law of service," and despising the old law of enslaving others, neither you nor the patron will give a thought to profit or salary, knowing that to be only reasonable. Instead of any begging or urging, it is now enough to remark in quietest tone: I know you will count me your friend, if you allow me to persuade you to prompt decision. Trading on your personal need is weak and seldom permissible except as a last resort with some mule of a man who is convinced but unyielding because of rash refusal at start. Then your ambition for college, for increasing family, or for scoring well on this first trial, may soften a hard heart.

APPRAISING PROPENSITY, last in the list, is not least in the qualifications for salesmanship—or even for preaching. It is the Yankee curiosity for evaluating everything, a kind of seventh sense for values, prices, estimates of materials—the "sixth sense" being the intuitive estimate of character. It is a mental yardstick for discovering the true worth of things and perhaps disputing their assumed or advertised rating.

When this is developed into a settled habit, it maintains a "true perspective" on all of life and its varied interests—its kaleidoscopic changes—preventing shocks by any disaster that would overwhelm the unprepared, even preventing astonishment by the most sudden transformations in the daily drama of life. It makes a man skilful for instant adjustment of his sails to the breezes, no matter how gusty or tempestuous.

This proper perspective will reveal itself by an easy oratory—gestures spontaneous, natural, unstudied, irrepressible—emphasis always on the right word in the sentence, and on the most important principle in the discourse or selling description. It impels a man to adopt the budget system of appropriation in advance for daily uses of all his time as well as money—cutting down to lowest notch the unimportant in order to devote a maximum to higher ambitions.

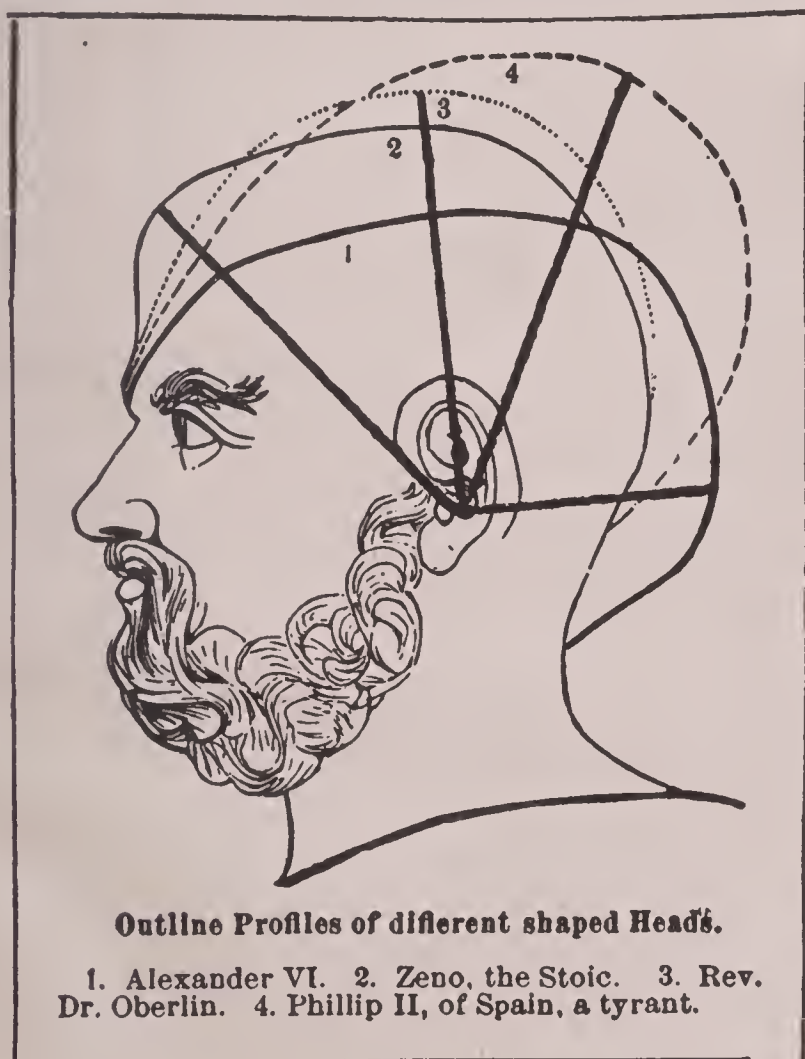
He will then adopt a rigid program to save time spent for hesitating decisions, which he has found cannot be made so wisely in a crisis as by previous foresight and planning.

And this "road-map" or "guide-post" will prevent the larger waste of having to retrace the miles travelled in wrong directions. Or say it stops the leaks of minutes as sewing up the hole in a pocket stops dimes from slipping through. It will, on the other hand, keep him from charging fancy prices for any goods, and from "taking himself too seriously"—though not if he greatly lacks that balancing brotherliness and an upright conscience.

Such self-analysis and habit of self-control will drill any man into a skilfulness for touching the right button in his own electric brain to flood other minds with light—or for playing only such tune on his mental harp as he wishes to start harmoniously vibrating in the mind of others.

This is mental aviation—a better figure—which rises unopposed above all mountainous barriers, and rides, gracefully as a bird, to land with a smile right at the door of mind and heart, sure to gain a welcome no other method of approach can expect.

Observe the Contrasts in these Heads.





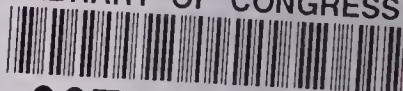
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